Bliss of the Celibate

The E-Book:

- What the Garden of Eden Story is really about,
  and why the garden keeps receding from your life
- Why the creative energy and tissue is
  the most sacred thing in the world
- How you bring the whole Garden back
- Why the renunciation ethic runs through all the major religious and spiritual traditions, including Buddhism
- Why sexual restraint is the one most essential form of renunciation to enter the spiritual life
- Quotations of Spiritual Masters On Restraint and Celibacy:
  Jesus Christ | Lord Krishna | Paramahansa Yogananda | Ramakrishna | Patanjali, The Yoga Sutras | Swami Muktananda | The Yoga Vasistha
- The Fuel Of Meditation: Why sexual restraint is essential to yogic attainment, spiritual attainment, and to enter the state of samadhi
- Why sexual restraint increases material success
- How sexual restraint provides occult and psychic abilities
- Why sexual restrainers and celibates can manifest their thoughts more easily
- Why the male orgasm is equivalent to the female "period," and why overindulgence makes a man inferior to women
- Why sexual restraint is the "glue" of civilization, and greater civilization emerges from "restraint culture"
- The Two Major Types Of Celibacy: Celibacy-With-Vows, and Restraint-Celibacy
- Every man has a sexual restraint quotient or rating
- How to overcome sexual addiction
- The best attitude when you slip
- Trying and failing is 100% better than not trying
- Why sexual restraint makes a man great automatically
- The karmic rewards of sexual morality
- The differences between men and women; why women don't usually pursue celibacy or restraint
- Benefits of Sexual Renunciation and Celibacy
- Special Traits Of Restrainers, or Celibate Males
- The Stages of Descent into Sexual Corruption
- Stages of Ascent Back to Sexual Purification
- Where Do Saints Come From?
- What Causes Sexual Perversion?
- YOUR INNER GROUND:
  How sexual sin manifests the destruction of your Garden, and why sexual restraint brings the Garden back, along with true Culture and true Civilization

Bliss of the Celibate

This is your Entryway to the Ancient Dharma,
The Imperishable Moral Standard of the Sages

When the inhabitants of a nation are moral, the nation is strong and harmonious.
When the people lose moral virtue, tyrants and governments enslave the people.

The Garden Story

The First Law of Life

The first moral law of man was given in
the Garden Of Eden by the Creator:
"Thou shalt not eat of the fruit of the tree
which is in the midst of the Garden."

The first and only law that God first gave to man had to do with sex. We can infer how basic the law must be because it was the first and only one. All the laws that came later were like band-aids to shore us up because we broke that first, basic law. We need to respect fundamentals. Fundamentals are not important only in mathematics and swimming class. If we don't understand fundamentals in the religious and spiritual fields, we have little for a religion and only a shallow spirituality.

The first law that the Creator gave us was given in the Garden of Eden and it was all about sex. It was a law about sex, and because we broke it, we lost the garden. Actually we didn't lose the garden entirely. We didn't lose it all in one day. Rather, the Garden commenced to fade away at that point. And the garden continues to fade away today, a little more each day because we keep breaking that law. As we keep breaking the law, we keep losing more and more of the Garden: You go out and see there are more cars and more pavement. You watch all forms of community fall apart. You read another article about overpopulation and disease. You hear another report about genocide and totalitarian government. You hear about more family breakdown and the concomitant rise of socialism and state control. You hear about another species extinct, another orchard cut down. That's more losing of the

Garden. See how you have continued to be kicked further out of the Garden with each passing day.
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Paramahansa Yogananda, a celibate from his youth, is one of the most influential spiritual teachers of the modern era with thousands of disciples worldwide. Yogananda was a renunciant, a yoga adept, and champion of the traditional yogic pattern. As such he engaged in seclusion a substantial amount of time, in accord with scriptural injunctions.

Even though he pursued seclusion, he was highly effective in the world and had extraordinary energy. A prodigious writer and lecturer, he dealt personally with countless people and built a teaching organization that still publishes his writings. He left us a large body of priceless mystical literature, including his exhaustive commentary on the Bhagavad-Gita and the Rubaiyyat of Omar Khayyum.

"Yoga is samadhi."*
By the end of his life this celibate yogi was established in *nirvikalpa samadhi*, the highest state of samadhi. Yogananda is considered a *premavatar*, an embodiment of love. He radiated divine bliss and love. He exhibited the Christlike *siddhis,* -- supernatural powers -- and had the power to grant boons. He was one of the precious *siddhas* who ever adorn our world. He is also a *satguru* with the power to give *shaktipat*, or spiritual initiation. This inaugurates natural yogic "*kriyas*" and, in a devotee, spontaneously strengthens meditation . *Shaktipat* -- the spiritual baptism and transmission -- can only be accomplished by a celibate master. Many devotees have received the baptism of his *shaktipat*. Yogananda's chief disciple was the celibate millionaire businessman and *yogi* James Lynn (shown later). About sex desire Yogananda said: *"Ever fed, never satisfied. Never fed, ever satisfied."*

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*Sage Vyasa, "The Yoga Sutras"

But you will find that when you turn back and begin to obey that one law, the Garden will begin returning. First it will return more and more in your own life. Later you will see that it is coming back for others, too. One fine day you will realize that through your respect for the Creator, and the Creative essence, you are bringing the Garden back. But what was that one law that Adam and Eve broke back in the splendid Garden of Eden? The most important things, mystery be told, are sometimes sitting right in front of us. That's why we don't see them. Friends, most people don't realize what the Garden of Eden story is about.

In the Garden of Eden we encounter God in His patriarchal aspect, as the Lawgiver. The father aspect of God is oriented to Rule and Law. This is why the male sexual form features a straightness, a hardness. Father energy is like this: It doesn't ask a lot, and He is generous. But what He asks is important. The essential female consciousness is yielding, alternating, circular, and amorphous. But the essential male consciousness is unyielding, consistent, directed, focused and clear.

This trait can still be seen in most human fathers. God is very mellow and kind when the law He gives is respected. It's very easy to deal with Him when you respect that one thing. But if you break it, everything goes out the window. In the Garden of Eden, Adam and Eve had everything they could possibly want: all the splendor of nature, abundant free time. They knew not strife, they knew not want. They were like children at play. (Remember when you were like that, before you were interested in sex?) The only restriction they had was a small one, concerning the "fruit" on one "tree" in the "midst" of the "garden."

Like any good literature, the Bible is full of symbols and metaphors. God is the greatest of all the poets. In fact the word "parable" means a symbolical story carrying a subtle message. Christ said "*Therefore I speak to them in parables, so that hearing, they hear not*." In other words, the crude and materially minded miss the message hidden within a parable. The subtle and sensitive minds are able to penetrate the metaphor. To think that Shakespeare can weave words rich in meaning, but not God, is a little unimaginative. The Divine Lord is indeed the very source of all speech. Every word of scripture has layers of meaning.

On the face of it the Garden of Eden story lacks some logical sense. If this is the "first man and woman," how did their children go off and marry "daughters of the land of Nod." Or: Why would they be punished for eating of the "knowledge of good and evil?" And what's so bad about being a farmer? But we are dealing with a form of parable here. So it behooves us to seek for the full meaning of this important story about the foundation of our race.

He asked the primal man to "renounce" that fruit; to practice discipline in that. God wasn't asking a lot, and Adam and Eve had a very cushy life. But He was asking them to be renunciates in at least that small thing. Here we have the first "renunciation" and the first couple did not do very well with it.

This law concerned the human sexual organs and human sexual feeling.
The garden: Man's body.
The tree: The human spine, with it's many nerve "branches."
The fruit in the midst of the garden: The sexual organs.

GARDEN STORY .2

There are many takes on what the Garden of Eden Story means. Conventional presentations by the churches bring in a scant harvest from this primal story. The message that transgressing original Law brings negative consequences, this is clear. But what exactly was the nature of the transgression? Are we to see the Divine Personage here as an eccentric horticulturist with a petty attachment to a certain

tree? And why would He not want his children to have the knowledge of "good and evil"? Isn't it good to know something about good and evil? Don't good parents teach their children about good and evil? And again, what is so bad about working and being a farmer? Today we tend to see the farmer's life as wholesome closer to the original purity.

There is a charming novel called "*Ishmael*" that seeks to illuminate the Garden of Eden story. The book deserves mention because, from the point of view of the yogic sages, it comes close to unraveling the riddle of the Genesis story. In the novel an educated ape plays interlocutor between the animal and human race, becoming a teacher to an idealistic young man who hopes to "save the world." Dissecting the Genesis story, the learned aped uses it to explain how things used to be and how we got into the present mess. Using sweeping logic, and tying together loose ends in the Genesis story, author Daniel Quinn lays "the fall" to man's development of agriculture. By learning to grow food and store it up, man was able to grow in population beyond the scope intended by nature. As this process continues he comes into conflict with other tribes and races, and devastates the earth through unchecked population growth, aided by his ability to control nature and ensure harvests.
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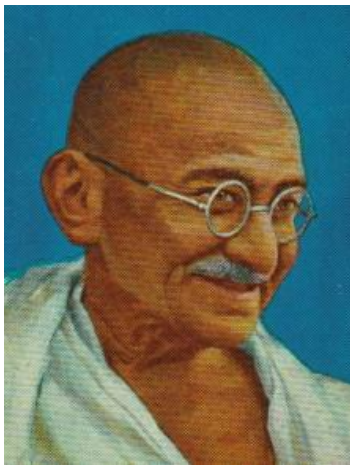
Mahatma Ghandi was an avid celibate from the age of 37, accounting for his unusual influence over many people and his powers of endurance. God Himself abides in the celibate man or woman. The character of the celibate becomes brilliant, he acquires integrity and fearlessness, with great powers of concentration and purpose. A celibate's very mind acquires influence over his surroundings. His presence in a country or region has both a purifying and protecting influence on a population. Many people preach and practice non-violence, but Ghandi's celibacy gave him extraordinary influence. It was his celibacy and renunciation -- not simply his ideas -- that set him in the class of "Mahatma" or "Great Soul." Ghandi was a devout student of the *Bhagavad-Gita* and its unequivocal teaching of *brahmacharya* (celibacy.) Ghandi practiced other *austerities*, or yogic renunciation, including silence and fasting. These austerities added to his spiritual influence. Celibacy was a requirement for all members of Ghandi's organization. Ghandi also practiced the highest austerity, meditation. His method was *mantra meditation*, and his mantra was *Ram*, one of the names of God. He begame a *bhakta*, a devotee of God in the form of *Ram*. This celibate was so absorbed in his mantra and his devotion that when shot suddenly by assassins, his response was: *"Ram!"* The fact of Ghandi's celibacy is usually ignored by elements of the modern press, who apparently find it overly confusing or challenging.

The ape posits that the Genesis story was really the creation of the hunter-gatherer peoples who were being displaced and wiped out by this new man, as he grew beyond his boundaries through his agricultural power over nature. The hunter-gatherers fashioned this story to explain the behavior of these aggressive, expanding peoples. According to Quinn then, agriculture and scientific knowledge are the "apple" that Adam and Eve bit. From the point of view of a hunter-gatherer, the "knowledge of good and evil" would mean the power to decide who lives, and who dies. The hunter-gatherer had left that up to the Creator. Famines came, followed by plentiful times. It kept the population in check. But now with these new people, who grew beyond their natural borders and devastated the lands of the remaining hunter-gatherers, it was obvious that they had taken the "*knowledge of good and evil*" (interpreted by the ape as "*who shall live and who shall die*") into their own hands. So we resorted to science and agriculture to enable unchecked population growth, and this was the "fall" from the Garden, and the root of most of our troubles today. All this courtesy of a gorilla named Ishmael.

This approach to the Genesis story rings true for many, and seems to fill in empty spaces around the story. However it fails to uncover the core of the puzzle by missing an obvious first cause. There was a reason that man felt the need to control nature and gather into barns. He was having sex and making children, increasing his population. This was where man changed: With the rise of sex interest, and subsequent unregulated population growth. This was the Fall, and sex interest was the forbidden fruit.

Quinn suggests that to the hunter-gatherer, "*good and evil*" equated with the phrase "*who shall live and who shall die*." But there seems to be a blind spot here. It seems to need a word substitution.

It's easy to see that death would be synonymous with evil to early peoples. But it is so strange how the overpopulated modernist (especially a single, with no children), has to have an arm twisted to consider that to the hunter-gatherer, "good" would probably equate to ***birth***. (Birth, after all, is the real opposite and correllary to death.)

There really is a space and time where the birth of a child has few equals as a cause for celebration, joy, comfort, and satisfaction. In fact this "space and time" is most of our history. To the early peoples "*good and evil*" obviously should have equated more closely to "*birth and death*." The gorilla Ishmael, though appealingly positioned as the ancient voice of nature, may have a bit of *political kerectedness* in him. He, like modern man today, has forgotten those millenia when the birth of a baby, in any village or den, meant joy.

We have a hard time comprehending this today. But just before overpopulation, if a man wanted growth, wealth, and security there was nothing like having more sons and daughters. "Good" meant nothing truer than children.

At some point then man began to grow beyond his earlier population levels with a growing interest in sex, and in the world itself. This was the real "Fall" from the Garden. He became more involved with the sensual world through the great engine of animal sex. The locomotive engine of sex interest, moving powerfully down the spine, drags us into all of the sensual worldly interests, increasing our involvement with the world, and solidifying the illusion that the material world is real and has value. It was also because of his growing interest in the material word, and material power, that he sought to have more children and grow his family. Children -- especially intrepid and strong sons -- always meant more power, more influence, and more wealth. (Until only recently, children were raised by their parents and not in government institutions. Also children are naturally loyal to their mothers and fathers.) Then of course, more children brought even more possessions, power, wives, sex, and so on. Deluded man tends to want to be a king, take many wives, and have many sons to expand his power. He always seeks sex, power, and wealth. (Or the modern day thrill equivalent.) Some add love in there somewhere. Deluded woman seems to pursue the same things. She usually just switches the order a little bit: "Love, sex, and power."

These are the false thrills pursued by the ignorant, unto oblivion. Get thee into solitude to right this problem in yourself, then enjoy the return of the Garden.

In order to have more sex, power, etc. man seeks "growth." Today we see this ethic of "growth and more growth" grotesquely fruiting in the consciousness of man. He pursues a happiness that never comes. He makes his cars ever larger, as if his very body has become grosser, encrusted with steel. In his mad quest for satisfaction he devastates the earth. As his population grows endlessly, he needs to lay more waste to nature and take it under his control more and more. He seeks endless invention, madly believing that somewhere around the corner one of his inventions will finally end duality, end his suffering, and give him the security he craves. But every new invention brings a more sophisticated set of problems, as if Aesop should have said: "Invention is the mother of need." But he still doesn't see. This is the nature of samsara, bed of duality. It is beguiling, blinding, and takes away our reason. Thankfully there are sages who break free of duality and show us how to do the same. We were never abandoned by God. We abandoned Him.

Because of man's growing population, brought about by descent into unrestrained sex, he needed to bring nature under his control, and grow and store harvests. This "progress" in turn allowed him to expand still more, until he overran the earth. And it all actually happened through unregulated sex.

Oh, the thrill of human copulation, the forbidden fruit. So distasteful to a Knower. So absurd to see. So inelegant and messy. Strong attraction to it seems like a mental illness to a Knower. This is how you saw it with the clear eyes of childhood. That was the knowing view. And such is the view of the ripe celibate. Sex is a lot of sorrow for a cheap thrill. Such a total devastation to the male, his psyche, and his spirit. The loss is never worth the gain. It produces only sorrow and turns the wheel of samsara, grinding all beneath. Such a mean trick of the snake, sex.

Unrestrained animal sex by man led to overpopulation, which then led to agriculture, and then more population growth, leading to the devastation of the natural world. But this is only the mechanical macro result. This obvious overpopulation factor is only the exterior, logical drama. The real damage from sexing occurs on the subtle levels, and then colors one's outer world completely. Overpopulation -- and all other negatives you witness in your world -- are not actually caused by any exterior condition or thing. You cause them for yourself, from within. The destruction of the "Garden" you continue to witness in your world-movie comes only from the sexual pollution building up in the movie projector -- your body.

Whatever is in you, is seen without. For example, if you eat a certain way and let certain types of impurities build up in your body, it actually influences the "movie" of life that you are watching on the exterior. At the subtle plane of the chakras, sexual indulgence is a form of pollution. By building up the sex vibration in our lower chakras, we darken our *personal* world, coarsen our personal karma, and bring storms into our lives. If you will think back to your youth, duality began to emerge in your world as you began to think and do sex. This is simply a divine law, established within the very fabric of creation. The rule still acts perfectly in your personal life today. Purity and virtue bring blessings, and sexual purity is one of the highest virtues. Vices bring bad karma, and sexual sin is one of the greatest vices. Sin and impurity pollute your "movie" (your exterior world). Virtue and purity in yourself cleans up your movie.

Every man loses his own personal Garden of Eden, more and more each day, through the breaking of original law. You have had your own personal disaster. You have had your own personal expulsion from the Garden. And you may feel, based on newspaper reports, that you are being exhiled further from the Garden each day. This may be so. But the nightmare continues only due to your personal sexual sin. How do I know this? Also I have tested it and it works.

GARDEN STORY .3

According to sages such as Yogananda and Sri Yukteswar, this is the real kernel of the Genesis story. The "apple" that Adam and Eve "bit" was the apple in the "midst of the garden" -- the sexual organs at the center of the human body. The

reason they were asked not to "taste" that fruit was because doing so would result in the coarsening of their personal world. This would be a personal karmic result, as explained above. It would also bring unrestrained sex, unregulated population growth, and thus the coarsening of the world from the macrospheric standpoint, as well: the loss of the "Garden" -- original nature in it's pristine harmony and abdundance; the "uncarved block." (Lao Tsu)

Man was not made in the same way as the other animals. He was made differently, and that was why the original law was given to him. According to the Vedic sages man originally had a special body with elements derived from the animal kingdom, but especially "rewired" to enable a divine life different from that of the animals. He lived above the plane of duality, in an Edenic state. He did not have the "knowledge of good and evil," that is, the perception of division, duality and suffering. His consciousness was united with the pure consciousness, enjoying omniscience and omnipresence with the Father, while abiding on the material plane, or the "Garden." This garden was indeed a place of bliss and pleasure, without extremes or losses. It was like the world of the child, a world of play -- like when you were a child. Remember when you were a child? You were often more blissful then. And that was before you ever thought about sex was, wasn't it.

In the beginning of this cycle, man's powers were beyond those of the animal world and he could actually create children astrally, in conformance with laws, through the power of visualization and will. To do this was difficult, and took a high degree of yogic skill and concentration. By Divine law, it was impossible to overpopulate the world this way.

In the animal world, too, overpopulation does not take place for long. But this is because of the natural cycles that govern animals. The natural world, absent incursions by man, is self regulating. Animals are locked into cycles that govern their procreation. The moose and the owl do not run around horny every day of the year, in any state of constant sexual productivity. Their sexual natures are governed by natural cycles.

Man's body was created from stock here on the planet, with these same ingrained regulatory patternings. Man descended into stock slowly cultivated and evolved to perfection, to house his consciousness. No real man ever existed until physical stock reached a certain level of development. Then through a special act of creation, a higher being was fused together using the highest mammalian resources available. By the grace of the Divine Being, the mind and life of man were to be different from that of the animals. He was to have intelligence, free-will, and the capacity for liberation and omniscience. This capacity is ensured in a special gift, the "thousand petalled lotus" of man's astral and physical brain, unique among created beings.

But in order to have this capacity and to live the life divine freedom (*moksha*) known by the Father (*Pure Consciousness*), by a special dispensation man was freed from the innate regular cycles controlling sex in the animal world. In order to abide in the state of divine freedom, there was a "bypass" of the regulatory program of cyclical breeding that governs animals. This allowed for the state of omniscience (*nirvikalpa samadhi*) to be sustained, through the ability to feed the "thousand petalled lotus" with a constant upward flow of sublimated sexual energy (*ojas, kundalini-shakti*). Thus the "program" governing natural sexual cycles was inactivated in man.

But this meant that if he ever broke the prime law given to him by the Creator, and descended to the lower chakras, and began to propagate in the animal way, his sexual nature would be completely unregulated. He would become addicted to sex, and begin to propagate. This descent of the shakti would also give him a more worldly consciousness, perceiving only worldly things, drawing him into the delusion that the dream is real, and important. With his worldly interests growing, this would feed his desire to propagate more and expand his influence in the false material world. (Men and families naturally expanded their influence and territory through propagating children.) As nature began to be damaged by this overpopulation, the sustaining power of the "Garden" was lost. Thus man had to turn to technology and expansion of his worldly power to ensure his continued "growth." Thus through trying animal sex, man would become a "loose cannon on the deck" of nature, or a kind of free radical. He would multiply and destroy the earth. And he would lose the Garden.

More importantly, the descent of consciousness into the lower chakras, and inevitable addiction to the lower pleasure of sex, would cause man to lose his consciousness of omniscience, as well as begin experiencing duality. By tasting the fruit in the midst of the garden -- the sexual organs -- he would experience duality, i.e. "the knowledge of good and evil." Instead of the homeostatis that is a feature of Pure Consciousness, and the harmony manifest in our Edenic state, duality entered into our earthly experience. Storms would come, a cold wind would blow. Now fruit is no longer on the vine. A tiger enters the clearing and growls. A child dies. A mother howls alone in her hut, seeking shelter. Here we are today, duality.

This is why our kind and loving Father, who wants only our own bliss, gave us the law way back there in the Garden. He knew that if we descended to the animal way of propagation we would lose our state, and become mired. In fact, the Lord did not willingly throw us out of the Garden, and is not willingly stripping us of our last vestiges of heaven today. We did it to ourselves, and we still do it to ourselves more each day through our continued sin. Our expulsion was a mechanical result of our coming at odds with imperishable divine Law. When we get back right with the Law, we will return to the Garden, several steps a day, and then by leaps and bounds. Around me right now are fruit trees and beauty. I am watching the garden return into my life, a little more each day.

This is the meaning of Genesis given by such great sages as Sri Yukteswar, guru of Yogananda, and others.

THE SAP OF THE TREE OF CULTURE

Sexual continence is the sap of culture, the firmness behind all forms of morality, and the ground of true civilization.

Human Sexual Substance a Sacred Thing | Sexual Morality the Cornerstone of All Other Morality | Celibacy Misunderstood When Society Is Degenerate

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

The first law given to man by the Creator was dharma concerning the management of the divine shakti, sexual energy.

The human sexual energy, and the ability to procreate physically, are a very Big Deal. The Creator had some standards and rules around it. Anything that is sacred will have Rules and Standards associated with it. This is what is required by any sacred thing.

The keeping of sexual dharma is, and has always been, the fundamental law and the foundation of all other morality.

Without the highest sexual morality, no other morality is possible. The keeping of no other law is possible. No social order is possible. No human culture is possible. But *with* the highest sexual morality practiced by man, other levels of morality flourish, other laws are kept, social order can develop, and human culture can develop. All of these depend on sexual morality, which involves Renunciation. Proper handling of the sexual energy is the most basic form of Renunciation.

In truth, celibate monks furnish the founding cornerstone of all lesser forms of human morality and self discipline. They open the "envelope," raise the standard, and show what is possible for human beings. The keeping of that first law makes possible the keeping of every other moral law, and also brings the Return of the Garden. That is why the celibate monks--the true *brahmacharis--are* the mother source of virtue, and serve to generate and preserve all lesser forms of virtue

throughout human society. Those who, sadly, have still not seen this are still walking in the dark.

After the human form, human sexual substance is the most precious and sacred physical thing on the earth.

The idea that the physical creative substance in man is not sacred: This arises periodically in human cultures out of ignorance.

When a people become corrupt, celibacy becomes rarely practiced, misunderstood, unpopular, foreign, and even taboo.

I am writing circa 1999 A.D. and it is significant how little is known in the modern world about celibacy. People know all sorts of inane and unimportant things, but very little about this important thing. The Christian culture that gave us our cathedrals, our social order, and our entire western civilization grew out of a celibacy ethic -- that ethic harbored by the once vital Catholic Church. The Christian Church indeed grew vital and remained unified because of its celibate clergy. The deep and rich spiritual culture of ancient India also grew up out of the efforts of celibate saints. The knowledge contained in the *Yoga-Sutras* and the *Yoga-Vasistha* was recorded there by the ultimate explorers, the saints who used the sacred sexual energy of sex to power their investigations. Like forest insects, we crawl and feed upon the mighty oaks of culture given to us by our celibate and sexually restrained ancestors. Little is known about the sanctified sexual power that has raised the great civilizations up.

Now most people are steeped in sexual addiction -- especially men. Then as the men remain sex addicts, the women eventually follow. In such a culture few think about celibacy, much less talk about it. (You can tell the sex-addicted male who still has a conscience, because he is very uncomfortable talking about sex at all, especially with another man.) We are so far from the ideal of moral purity, once practiced and realized by our spiritual ancestors, that many people today don't even know what celibacy actually is. Some think it means to not have actual sex, but to only masturbate. (Lord help us!) Some think it means the inability to get a girl (or a guy), despite a desire for sex. (A real celibate is that way by choice, and doesn't want sex.) There are so few exemplars of celibacy today, and sexual restraint has fallen so far, that some believe celibacy an impossible theory or even a negative condition. Such is the ignorance that has befallen the human race. Yet Jesus Christ, who has shaped our culture more than any other figure and given us countless boons, was indeed a celibate in the classical yogic tradition. ("*Some are eunuchs for the sake of the Kingdom of Heaven*.") And all of the good features of our culture were built upon the ground of the Christian and other saints, who practiced celibacy with pure devotion in imitation of their "sat-guru," Christ. Indeed, the celibate saints comprise the very ground itself, the ground of civilization. They are the force that stands behind every righteous king. They are the strength of husbands, the

hope of wives, and the security of children. It has always been so, and always will be. When you become celibate, friend, I say that you will realize all this is true.

But when the people become corrupt, the understanding of celibacy is lost. The world becomes overpopulated. Celibates are mocked. Evil frolics. This has happened many times over many ages. Then the Divine Being reincarnates Himself again to set all aright. And He always stands true for celibacy and sexual restraint. This goes from Krishna to Christ, to Mohammed to Yogananda, and all the way back to Manu, progenitor of the human race according to the Vedas. There are never exceptions. Because what was true at the beginning is still true. Truth never changes. The laws that formed the world at its foundation are still the laws underlying creation today. And that is why sexual sin is still sin. And that is why sin always has a real consequence. And that is why when you look at the news each day you see the Garden still fleeing away a little more. The law is still working.

The Male Period

How the western male has been in a stade of deep,
chronic "PMS" and made the world a mess.

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

The male orgasm effects the the male
in the same way that the menstrual period
affects the female.

Here is a basic fact that has always been true, but forgotten in the west: Both of the sexes have a loss of vital tissue related to sex and procreation. In the female this is her monthly period. At that time she loses a quantity of blood and vital tissue. *It is because of this loss that at the time of the period the female undergoes a psychological change which is well known, and today in the west it is called "PMS" or pre menstrual syndrome.*

It is well established in our modern culture that the female experiences various negative states at this time monthly. The phenomena include: irritability, critical moods, depression, moodiness, tiredness, lack of concentration, impatience, withdrawal, and more.

What is important for westerners to realize is that for a male, an ejection of sexual fluid brings him his "period" and his own "PMS." Any orgasm in the male brings the exact same psychological consequences as the period in the female: irritability, critical moods, depression, moodiness, tiredness, lack of concentration, impatience, withdrawal, and more. He has less to give to mate and children, and tends to withdraw for a while. In immediate terms, every female who has had intercourse has witnessed the noticeable change in mood, lack of interest, and marked withdrawal following the male discharge. It happens right away. He becomes a different man. The glint is now gone from his eye. He turns away from her in the bed; a moment ago he was passionate and extremely interested--willing to do much for her. Now he seems not to care at all, or is even repulsed by sex and by her. An actual feeling of disgust arises in man, for sex and woman, immediately after orgasm generally.

It doesn't take a rocket scientist to comprehend why this takes place. *The man has ejected something from his body that had a lot to do with his former mood*. And now you see an immediate effect.

As with the female, the effect on the male, physically and psychologically, extends **well beyond the first hour after the loss. It extends** at least 24 hours in the male after he loses pearls, and it is better at this time if he withdraws. In fact, most men do indeed withdraw from constructive social intercourse for some time after orgasm. The smart ones simply slink away and don't even deal with their families for at least a day. The ones who stay around in the family or social setting for the first 24 hours after intercourse will show irritability and less patience. Check it out all you couples: Most domestic fights occur within 24 hours of the man's orgasm. This is confusing to women. It is especially more true if the man is "running low" in the first place. If a man has orgasms less frequently, his store of shakti, and pearls, is much higher, so these effects are mitigated. Some effect will be noticeable after even one orgasm in a one-month period. But for men who who are wanton with orgasms, his hidden "PMS syndrome" is already running chronic and deep, and any discharge affects him more because he is already overdrawn at the bank.

Now consider that the female gets hit with this only once monthly. She experiences this loss only once every 28 days. It is dictated by nature once a month, but no more. But consider the average western male, most of whom are sex addicts. He chooses to have many, many "periods" with loss of vital tissue, throughout the month. Ignorant modern "sexologists" have even encouraged him in these wanton orgasms, stating that to have less than a prescribed number is somehow "abnormal." So what we have in the west, and in most places of the world, is most of the men on permanent PMS.

Qualities of nobility, patience, magnanimity, energy, and strength accrue in men who conserve their shakti. But now such men as these are rare. The standard for men's behavior has dropped lower and lower over the centuries. Women are accustomed to men "on PMS" because the men are almost always in this state. Because men are chronically on PMS, it is difficult to perceive the contrast between a psychological low or high -- men are always at a low. For this reason, women have actually become psychologically superior to men.

In modern western society, women and their PMS have a big reputation. The real reason she gets criticized for this is her normally higher psychological state. The change at period time is a noticeable difference. Men, on the other hand, are always at a uniformly low psychological state. So they don't appear to have any big changes of state. There is not the benefit of contrast as for females. Men are always "on PMS" and trying in various ways, usually with distractions or drugs, to deal with it. This is the truth, and the world can receive no benefit until men figure it out.

Again: What we have now is a culture in which most men are in a long term, chronic state of PMS. Men and women should be intelligent and realize this. In the sexual discharge, Nature is intending to give us something very great -- the birth of a new human being. Thus they should realize why nature extracts a penalty from men for sexual discharge, just as Nature has always done for women in their monthly period. To ignore this obvious facts is one of the signs that western society is basically ignorant and misses the obvious in Nature. (No wonder the west is destroying the earth if they are too ignorant to catch this.) It has also led to the corruption of west and east, and the ruin of Nature and human society.

Of all factors in the destruction of the planet and the deterioration of society, this is the most important cause: the western man's chronic state of PMS, which makes him addictive, moody, impatient, restless, critical, needing to mood alter, surly, depressed, agitated, unbalanced, materialistic, needy, greedy and worse.

Divorce would be cut in half if men were not in a chronic state of PMS.
Men would treat their wives better.
Wives would stay attracted to their men.
Men would not be raping and pillaging the earth in search of thrills.
Men would be kinder to their children and have more patience with them.
Men would be less critical of all family members.

This is the truth, and has always been the truth. The divine shakti is sacred, and it's loss has a profound effect on the mentality of the male. Check out the big sexers: the pop stars who wantonly dump their fluid everywhere: They look like old men at a young age. The only way they maintain their youth is with expensive treatments, transfusions, money, relaxation, etc.

How often did nature intend for man to have a loss of vital fluid? You guessed it. One needs only to look at the female, who is more in nature's embrace, to guess the answer. Once a month is nature's maximum for the male. Any more orgasms than that makes the male PSYCHOLOGICALLY INFERIOR to the female. Take this a truth to remember forever. Yes. I am telling you something that is true today, in the 1990's A.D. The truth is this: Women, in general, are now morally and psychologically superior to men. They have more patience. They have more evenness. They are more reasonable. They can handle a more complex and stressful daily load (especially mothers), and they live longer. The entire reason is that they lose vital shakti less often than men. Women have been gaining moral ascendancy over men now for many centuries because of the male wasting his shakti. Women take over the world for this reason, and there is no alternative as long as the male wastes shakti. In that condition, he is not qualified. As soon as a man begins to hold on to his shakti, he becomes a different kind of man, however--the sort that once existed and is today rarely seen. Also his relationship to women and positive effectiveness in the world is restored. Only in the culture of renunciation does man

come back into his higher nature an leadership qualification. More on that at another time.

So these orgasms that men have -- they verily have a heavy price. You need to look at nature to understand what nature is intending. Nature provides many clues to the positive plan of creation. Consider it plainly:

When the woman has sex with a man, she receives something. The deposit of the man's pearls into the woman actually is of great physical and psychological benefit to the female. The ancient Chinese Taoists remarked extensively on the positive effects to the female. Her body and spirit is positively nourished by the tract of generative substance deposited in her by the male. This is one of the reasons females "glow" after sex.

Now, assuming all went according to nature's intent, the woman now *gives back* something profound in return. After the male gives up his *something*, the female then gives back *something* very great, which only she can do: An infant human being, precious and innocent.

Do you think that is a trivial thing? Indeed, a child is the greatest thing a man and woman can create in this world. Think of it: Such is the power of the male seed that the female will respond with such a powerful thing!

So one must comprehend the high value of a male's pearls. They should not be trifled with, or else it is to his detriment. Man was not made to have more than one orgasm a month, or else he comes into a low psychological state. It is actually because of man's obscene wantonness with his shakti that women today are gaining in social and cultural power over men. They had to. Women have had no choice! Man has abandoned his high psychological and moral station. He has abandoned his nobility.

In medieval times, a man's sexual organ was known as his "virtue." There was a plain reason for this: The male sexual energy is the cornerstone of a man's psychological resilience and his character. When he dumps it wantonly, he loses his virtue.

The world is out of control because men are out of control and the female is having to grab the wheel of the "Tenth House." In doing so, she has to also try to be at the helm in the "Fourth House," where she always used to prosper, and having to do both, she does them badly. This is all the responsibility of men and his disrespect for the sacredness of sex, and overdoing sex beyond what is ordained by Nature.

But the joy is that with knowledge and cultivation, men can come back into their true power, stop our "fall," and bring back the Garden of Eden, day by day, by Degrees. We are falling out of the Garden every day by degrees, but you can stop the fall today, now.

Now we have been commenting on how sexual self restraint benefits a person, especially the male. But we have hardly begun, because the first benefit is really damage control: getting the male out of long term chronic PMS and giving his nobility and power as a real human being back. In the west, that will be the first effect of sexual self restraint. We are talking about giving his patience back. Getting his steadiness of mind back. Getting his nobility and fidelity back. Getting his calm and generosity back. Getting rid of his neediness and thralldom to sex.

But now we will speak in more positive terms and describe the wonderful charms, powers, and psychological improvements that descend upon the male who begins to respect his divine shakti, even by making a moderate attempt at restraint, say, cutting his orgasms in half.

Human Greatness Depends On Sexual Restraint

No Positive Influence in The World Without Sexual Morality | Karmic Rewards of Sexual Morality \ Karmic Results of Sexual Sin

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

The greatness of a man depends completely on the degree of his ability to keep the First Law, and his Effort to keep the First Law. Even when he fails, the man or woman who makes the effort, and holds to the ideal, is better than the one who says that there is no ideal, or that no effort needs to be made.

No man is great who doesn't have righteous control of his sexual energy. The greatness of a man springs, entirely, from his keeping of the First Law and his righteous control over the sacred sexual energy. Also his ability to be moral in other ways depends on this. President Clinton is not great. He has no righteous control of his sexual energy, and he leads others down to the lower chakras. President Kennedy was not great. He also had no righteous control of his sexual energy.

All good influence and leadership depend on chastity.

All good influence among a people is wielded by the man and woman who has purified the lower passions. On the other hand, no good influence, whether moral, intellectual, or spiritual, is effected by a man or woman lacking righteous self control. They have only destructive influence in the world. Because sexual purity is practically everything. It is the cornerstone of all human good. This is true whether a person be known or unknown, private or public. The chaste man or woman radiates a good influence, permeating the world at all times and at all levels. They have a significant beneficial effect on all creatures and the world itself through their purity and their mere presence here. They create positive effects here whether involved with the world or not; whether obscure or famous. On the other hand, the negative influence of the unchaste has a corrupting influence on the world whether such a person is known or unknown. You can be a philanthropist, you can be a socialist do-gooder, you can take over the U.N. and try to take over the world. You can try to outlaw sorrow and duality itself. But the one who is not chaste does not

actually assist the world in any way, no matter what actions he appears to take. Whatever is done by the unchaste is a far cry, ineffective, soiling things.

These are facts because the greatest problem of man is his delusion, and only the sexually self-controlled man has wrestled with delusion and won.

Much good karma comes from chastity.

Good karma is dependent on the righteous control of the Divine sexual energy. As an example, great beauty, good looks, evolve upon those who practice this dharma alone, and no other good works. Beauty is lost, incarnationally, in those who abuse the sacred sexual energy. The beauty becomes replaced by ugly features. This is especially true for those who cause others to be without Renunciation, or serve the corruption of this dharma, especially on a mass scale. Thus, for example, women on magazine covers or T.V., who induce sexual feeling toward them by strangers -- these are really a form of prostitute, and their karma is very heavy. The men who sell them, also, being essentially "mega-pimps," also have heavy karma. These figures will be born in increasingly uglier forms through their corruption of moral dharma and corruption of the people, and assault on Nature. Eventually they may even lose their human forms and devolve to less intelligent animal forms without the opportunity for liberation. So if you don't like your present life, just try keeping the first law (the one from the Garden), and do it out of devotion to God. You will see your karma lightening up quite nicely! I can promise you that.

**SEX RESTRAINT CENTRAL
TO DHARMA, RELIGION
AND SPIRITUALITY**

Renunciation and freedom from sense addictions is central to all dharma, true spirituality

The sex restraint ethic runs clear through Hinduism, Yoga, Buddhism, and Christianity, and is inherent to the lives of the saints from all those paths.

*Those who obscure, water down, or confuse the celibacy ethic do not represent Dharma (the ancient teachings of the saints).
They misrepresent dharma, which is an adharmic activity.*

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

It is tragic now in America that even from the ostensible "spiritual" people, you won't find much help with sex, or true teachings about it. What passes for "yoga" now in the west is most certainly corrupt and polluted by the sin and ignorance of the west. Sex certainly won't lead you to become established in *samadhi*, improve your meditation, or give you enlightenment. In fact, sexing has the most harmful effects of all on meditation. Once you are meditating a lot, and making advances, you will easily perceive this by instinct. It destabilizes the *prana* and robs you of the life force that needs to ascend up the spine in advanced meditation. Ether you are moving into the embrace of the false material world-dream, or you are offering yourself completely up to the transcendental father.

The bogus "tantra" people like to claim that they are "including the world" in their definition of the divine. They also point to the statements of some divine masters that "All is Brahman," or "All is purity." But this is an ultimate realization, and the fruit of the renunciation path. Quoting the master is not the same thing as actually having the realization. These western teachers who state such things do not themselves know this state. They worry about the checks they have to write, they fall in love, chase desires, get disappointed, hanker for fame, dislike George Bush, etc. They see differences everywhere; they are in duality. Most of the people who

set themselves up as "spiritual teachers" in the west have questionable attainment in the spiritual life. So this is realization of "no differences/all is purity" is something they themselves don't actually experience. And they won't, until they take the path that these masters took, which involves renunciation and sexual purity.

The divine masters indeed arrive at a conclusion in which they say "*Everything is purity*." But they arrive at that awareness through the path of "*Purity is everything*." It is the path of purity, which in turn allows them to abide in stillness of mind, which finally enables one to have the perception of "non differences," or non-duality. Talking about it, as the fake-tantra teachers do, is not the same thing as realizing it. The sages counsel that we should renounce sin and sexuality because it disturbs us; it takes away our peace. It draws our shakti down the spine, and out into materiality, in fact giving the outer world its seeming reality. The *vrittis* (fluctuations of the mindstuff) of sexual stimulation, necessarily disturb our mind, life, and prana, blocking progress in meditation. It blocks the way to divine realization. That is why these same saints and sages also do indeed speak of sin and try to shepherd us away from it.

Those who try to associate sexing with spirituality are among the most ignorant on the planet today -- including the editors of magazines like Yoga Journal, who now mix up yoga with sin in their pages, for the sake of money and to serve deluded readers. You can't mix up *adharma* with *dharma*. (Righteousness and unrighteousness.) Either you are promoting one or the other. Krisna and the saints come to destroy *adharma* and establish *dharma*. Those mixing up classical yoga with false "tantra" are doing a profound disservice to the human race, with incalculable negative consequences.

Sex is not the glue that bonds a husband and wife.

If it is for "bonding" between man and woman, why this: The more that married couples sex each other, the higher the divorce rate in a nation. There is no shortage of sexing going on in America today, among both the married and unwed. But where is the "bonding"?

There is no higher bonding brought by sexing. It is simply using each other as a drug. Verily, the more men and women sex each other, the more they violate their own sacredness, cheapen their relationship, and lose respect for one another. The more men and women sex each other, the more they become concentrated in the lower chakras, and the more addicted to sex they become. The more men and women sex with each other, the more beast like and ugly they become, and the darker becomes their outer world.

Higher bonding comes from respect for each other's good character, and divine friendship. Friendship is the highest form of all human relationship.

So there is no need to sex -- even in marriage --and one who knows the truth should continue the Great Quest.

Celibacy (bramacharya) is difficult to attain when not cultivated in early years. However, it is possible to attain through the right techniques of spiritual practice.

Celibacy is easily attained when one experiences a pleasure higher than sex enjoyment. This higher pleasure dawns through spiritual practices.

Through spiritual practices such as meditation, all material addictions decline and then disappear. In fact, meditation is the greatest cure for all addictions, including sexual addiction. One of the reasons it works is simply that meditation and intense prayer bring a superior pleasure. There is no comparison between the pleasure of meditation, and the sense pleasures of the body. These actually begin to feel distasteful and even appalling to the devoted yogi or yogess. When you experience the bliss of nearness to God, which meditation brings, renunciation becomes easy, not forced.

Celibacy is quickened when one feels sex pleasure as an impediment and distraction from such higher pleasures.

As said, it's actually very easy to quit sexing once start to get bliss in yogic meditation. First there is the comparison stage where you like to meditate almost as much as sex or food. Then you begin to like it more. But celibacy becomes an inexorable attainment once you experience sexual discharge breaking the connection to bliss -- which it does, and making it impossible for you to penetrate up your spine. You will feel the truth in this and know it by instinct as your meditation progresses. Then giving up sexual titillation will be the easiest thing for you. This process can take a while, but it happens.

All human beings are asked by the Creator to practice a minimum form of Renunciation, specifically related to sex. This sexual renunciation is the cornerstone of all human morality.

Becoming enlightened is one thing. This text shows that celibacy is a basic 101 level requirement of the enlightenment path, and has always been viewed that way by the masters of the past. But this sutra points out that even in ordinary human culture, no social order or progress can occur if a celibacy ethic does not exist in a modified form. The Masters of the past gave us a modified ethic to follow, given the cat was out of the bag. That ethic is: Sex is permissible, but only within matrimony and not for the purpose of endless indulgence in lust. Because this subsidiary ethic is now lost in the West, the West is now in rapid decline. Celibate monks and nuns, like an elite troop, help resurrect the ethic through their firm and joyful victory over the sexual beast, in an age when the ignorant think it is

impossible. Also they serve the purpose of rendering celibacy attractive through their satvic qualities, service to mankind, and charisma -- all of which arise naturally from firm celibacy.

The Two Sexual Dharmas
There is a first kind of sexual dharma that is world purifying. This is bramacharya, or absolute continence of mind and body. This was Adam and Eve's original state. The highest men and women work towards this sexual dharma.

There is a second form of sexual dharma which began when Adam and Eve broke the First Law, which is world generating. That is sexual union in a Sacred Manner.

The "sacred manner" is: The intent to have children and raise them together; not for pleasure. This dharma was practiced widely in many cultures of the past, and is now being destroyed by lack of Renunciation and Morality. All other forms of sexual union are neither world purifying, nor world generating. Instead, they are world-destroying and also lead to the loss of spiritual light through the lower chakras becoming grosser and grosser, and the being becoming addicted to sexual pleasure. Lower forms of sexual activity insult the Divine Shakti and obtain the Retribution of Nature. Nature assures that these *"fall down to the nature of demons."* (Krishna, Bhagavad-Gita) Basically, if you repeatedly break moral law concerning sex, your life becomes darker and less successful on all levels. Then one ends up becoming sexually perverted. Most human sorrow, and all human sexual perversion is the result of repeatedly breaking sexual moral law and indulging in illicit sex. On the larger front, a part of the process is that all of society becomes chaotic, and Nature, itself, is violated.

Delusions of the West

How westerners corrupt the Dharma

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

The writings and scriptures of the world's saints and Christ figures are chock-full of clear, unequivocal teachings on celibacy and sexual purity. Unlike many western modernes, the authentic spiritual masters of the world have never been confused, lukewarm, or compromised on this point.

It must require great cleverness and huge resistance in the minds of the "progressives" and "new age" folks to ignore the clear foundations of sexual morality handed down to us from higher beings like the rishis and saints. Sadly, one of the great delusions of modern "new agey" Westerners -- especially Americans and Europeans -- is the idea that we in the west represent "progress" over ancient ways and ancient knowledge. This unfortunate assumption of "progress" intrudes into the realm of philosophy and religion also, like a loud and unkempt party guest smelling and behaving badly.

Westerners labor under the delusion they "know better" or that certain of the ancient teachings are no longer "valid" or necessary" for this "new and improved age." (Note: Yogic sages reckon we are in the Dark Age of Kali Yuga, and perhaps western hijacking of yoga is one more proof.) How the westerner dreams he is qualified to improve ancient dharma is a great mystery. Is it because we have nuclear waste? Or is it the "palm pilot?" Is it the holy automobile? Is it because of the sterile and dangerous hell-realms we call our cities? Is it because we have succeeded in destroying family and community? Is this superiority demonstrated by our marked consumption of anti-depressants? Our materialism? Are these what make westerners superior and able to "improve" the ancient dharma? Who knows. But most of the westerners who purport to be interested in eastern mysticism do seem to operate with a smug assumption that their western mind brings something "new and improved" to the ancient dharma. They have a certainty that they can pick and choose elements of ancient mystical culture, and dispense with items that are clearly outdated "mistakes."

It has become common to see the would-be "gurus" of the west making statements like: "Renunciation is no longer necessary." Or, "We are in a new age where the

physical world is embraced and seen as sacred like the spiritual world." This is easy to sell, of course.
(There is a special tragedy unfolding today in which an adulterated "tantra" is being spread to the weakened and gullible western mind, ensuring the profound collapse of the underpinnings necessary for a man's divine realization. But it makes for a large following and a great business. A piercing grief today is that religion is actually being turned into prostitution; and sin and prostitution itself poses as religion. Such is the sadness of our times.)

Colorful and bohemian adventurers embark for India, scratch the surface, get diarrhea, then come back sporting the glamorous "India credential" -- and perhaps an exotic Indian name to boot. Good people do want to help others. But in this unseasoned country some are quickly elevated to the status of guru, whereas in the east they might not qualify as an apprentice pundit. They might not even qualify as a "disgraced pundit." (A pundit is a figure in India, not on the level of a guru, who has a great knowledge of scripture and spiritual culture.)

This comes as a great temptation. Who doesn't enjoy the honor and respect given a guru? Then they present a portrait of eastern mysticism pock-marked with western blind spots. We too often are presented with a truncated version of Eastern philosophy, divested of unpleasant fundamentals. (And it is foolish to ignore fundamentals.) Moreover, this adulterated mysticism is all too often presented by the spiritually unbaked, or even those of dubious morality, or those who have scarcely pursued basic preparations of spiritual life such as renunciation. (And the more one has a desire to be a guru, the less qualified is he or she to be one.) But with charm, appealing talk, and western mass marketing skills they make great sport of it. Philosophical junk is an easy sell in America. (Particularly the new marketing bonanza called "tantra," in which pursuing lust becomes "spirituality," and 90% of the guys in L.A. find they are fans of "religion" after all.) Roses are set beside these "gurus" as they hold "satsang." Some of them, if they were to present themselves as "gurus" back in Mother India, would be offensive. But here they may prosper. Sadly, their contribution is often a far cry from the spiritual culture necessary to produce samadhi, and spiritual masters. Sometimes these "gurus" end up causing confusion or disillusionment in sincere and innocent people.

In California especially, you can go to all manner of "satsang" where fresh western "gurus" enjoy respectful attention, while claiming they are "not a guru." It seems clever to market yourself as guru, but maintain "I am not a guru." I suppose one can then enjoy the treatment accorded a guru, while escaping difficult standards or responsibilities. You can have a lot of fun, have dalliances, and make a booming business of it. But methinks sadly that they sometimes harm as many people as they help. Certainly if one purports to present "higher" spiritual teachings but jettisons basic morality, one is doing harm. Minimal sexual morality is the kindergarten of spiritual life, and all of the great spiritual masters acknowledged this. This "higher spirituality" without basic morality always produces the same sort of embarrassing mess. And to finally end up blemishing the reputation of the saints and the dharma

in the eyes of the masses -- who are so spiritually hungry -- this is a tragedy beyond speaking.

America's "new age" types have a chronic tendency to disregard the fundamental moral underpinnings of ancient mystical culture. They either ignore it, or attempt to discredit these basic building blocks of yoga. Renunciation runs all through yoga. But in the west you will find sordid sex books in the same bookstores that carry mystical works on yoga. The average Christian, because he at least retains some morals regarding sex, is actually much closer to the Yogic path than most "new agers." "New age" magazines of all sorts carry articles on saints such as Yogananda -- a celibate, along with ads on "tantra" and immoral indulgence that is antithetical to dharma. The ancient yoga is being hijacked and used as a glamorous adornment by the worldly. Hollywood personalities who mislead the youth through entertainment fawn over the Dalai Lama but seem oblivious to one of his most prodigious traits: that he is a celibate. Often you see spiritual books and the texts of eastern religions in the same places where one finds a pierced woman with a tattooed arrow pointing to her crotch. It is as if since the Christians have failed to claim yoga as their own (which they could easily do), therefore tamasic elements have found it like a parked jar, broken the windshield, and now sport the eastern mysticism like a glamorous scarf, providing themselves with their own religious patina, perhaps even as one more affront to Christians. This is passing strange. But perhaps they will someday actually look into these teachings, and be very much helped. For this I pray.

Americans love the glamour of the eastern mystics. One can even find American rock bands -- not exactly known as exponents of renunciation -- using the symbols and terminology of mystical yoga as cover art, or to create a mysterious and exotic title for a profane album. It is one more thrill to pursue lust and fame while hoisting banners of holiness. But they turn these sacred symbols into so many cheap trinkets reduced in meaning. All the while, morality around sex remains a basic entryway to mysticism and yoga. Even high tone "new agers" conveniently avoid thinking about the celibacy teachings inherent with the saints and scriptures. Even sincere spiritual aspirants in America -- the ones who read "yoga" magazines with photos of pretty ladies in lotus posture -- get a deficient philosophical diet; pabulum instead of stout yoga. Meanwhile the rank and file Americans follow their lead.

Yet the moral requirements are plain in the scriptures of yoga, as well as the words of yoga's great exponents. They state that there is nothing new in this culture. Anything that exists at this time has already existed, in some form or similar forms, in ages past. Including good and evil. They also state that what was true at the beginning is still true today, incorruptible, and will always be true. The truths of yoga and the path back to the Divine are the same today as thousands of years ago.

The state of *Nirvikalpa Samadhi* is the same state that it was ten thousand years ago, and will be the same state in another ten thousand years. That yogic state

above both time and place cannot be revised, improved, or even comprehended by the superficial intellectuals of this day.

The *kriyas* (yogic movements) that arise spontaneously in meditation are the same today as they were ten thousand years ago. You can see them in ancient statues, and you will find yourself doing the same kriyas, without any knowledge of them, if you are blessed to be initiated by a master. There are no "new and improved American kriyas."

The sound of Aum, which transcends time, is the same sound today as it was then, and will always be the same, because it contains all time and space, transcending trivial histories of nations and peoples.

The words of Patanjali in the Yoga Sutras, written by someone who had the Supreme State, are as true today as then. This includes his statement that "austerity" is the beginning doorway of spiritual development:

"1. Austerity, self-study and resignation to Isvara constitute preliminary yoga."

Yoga Sutras of Patanjali

"Yoga" is not primarily about body postures. "Yoga" is Union; Union with the Divine Creator. That is the primary meaning of "yoga," then and now. Here Patanjali states what constitutes "preliminary" spiritual practice. Austerity is similar to the word "tapas," and generally means doing without, eschewing material pleasures. Patanjali says here that austerity is the beginning pathway into spiritual life, or yoga ("Union.") Later we shall see that Patanjali cites that "bramacharya" (celibacy) is one of the essential "eight limbs of yoga."

There is no way to update or improve any of this. You can read the *Yoga Sutras* for many years and barely scratch its surface in terms of understanding, let alone realization. If beings of small stature, deep in the heart of Kali Yuga, fail to be able to scale the ramparts of this knowledge, the defect is not with the knowledge. Earnest effort to know and practice the ancient dharma does bear real fruit.

Pity the limited consciousness of today's modern "liberal intellectual," who seems to feel that there is only one thing that a human being is incapable of: cultivating or taking charge of the sexual energy.

But the masters of the past have never been confused about this, and shed clear light on it. So good reader, if you are now ready for the real thing, read on.

"Self-study" here refers to the habit of reading religious and sacred books about the quest for liberation.

"Isvara" refers to the idea of Creator or "God." "Isvara" is a term in yoga designating "God with form" or "God with personality." Here it is saying that the preliminary spiritual path involves a detachment and acceptance of personal life conditions, while doing one's best. This detachment or "resignation" is essential so that the mind

can be undisturbed for yogic concentration on the Divine. The third element in this sutra is the most important for this discussion and involves *austerities*.

RESTRAINT AND CELIBACY CAN BE ATTAINED IN STAGES

Celibacy Made Firm Gradually and In Stages

Definition of Celibacy For the Male | The Struggle Necessary in Celibacy | Best Attitude When We Slip | Struggling and Failing Better Than Not Trying | The Essential Definition of Celibacy

BLISS OF THE CELIBATE

> *Ever fed, never satisfied. Never fed, ever satisfied.*
>
> **--Paramahansa Yogananda**

Celibacy can be attained immediately. But celibacy can also take a certain amount of time. It becomes firmly established if built up assiduously over time and in stages.

A man who is a heavy sexer can, through a deep spiritual conversion, become firmly celibate and stay that way. This is similar to the cases where a heavy alcoholic quits and never goes back. A good man, when he becomes aware of the extent of his sin will usually feel revulsion and make a sharp and firm stand to reject it. This is a good thing, and comes from good men and women. An attitude of intense renunciation is very helpful. This is why it important to know that sexual sin is wrong, and does hurt you. If you have any doubt about that, you won't be motivated. Luckier is the man who knows it is wrong, yet still sins, than the man who thinks it is fine, or is confused on the matter. Only the first man will work hard enough to overcome it.

So a good man will renounce. At these times, he practices renunciation and begins to purify himself. Complete and permanent renunciation of sex is difficult for the sex addict, or even the average man. At the start one carries a heavy load. Just as the veins on a sexing man's penis become enlarged and distorted, the entire neural and astral system has become distorted and enlarged by the activity of the addiction. Large channels and pathways have been cut into the astral and physical body, all leading down into matter. The energy just seems to flow there too easily now. One is very susceptible to temptation. There will normally be breaches and setbacks, which occasion embarrassment for him and may tarnish religious teachings in the eyes of the ignorant.

But taking a firm stand of renunciation is the way to make progress. Through engaging in this battle, even though lapses occur, one will become established finally in celibacy. Every time you renew your effort, you make more gains and cut deeper into the cords that bound you. One ends up cutting back more and more on sex, while taking up higher pleasures. One can indeed become "weaned" from the addiction to sex. Remember, there was a long period of time when you were not addicted to sex, and did not care for it at all. And at that time, *you* were still *you*. As the bliss of the spiritual life begins to supplant the once important addiction, the addiction is realized more clearly for what it truly is -- a crass, gross thrill that has nothing to do with *you*, and no compare with Divine Bliss. Then one can become established in celibacy with no trauma or danger at all. When a certain stage is reached, the aspirant may finally adopt pure celibacy without strain.

Later will talk about the "time factor" inherent in the word "celibate." To say you're celibate usually implies that you have been celibate from such-and-such a date, and not your whole life. "Celibacy" refers to a state that usually has a definite beginning, and a possible ending. So it refers to a state and a period of time, which can go on indefinitely, or be broken. Now we will define it better.

The core, essential meaning of celibacy is:
A period in which there is no loss of the creative substance, including the finer substance.

But attending this, a real celibate period will also mean:
Refraining from conscious sexual thrills or indulgence involving the sexual organ while in the waking state, even if there is no loss of semen.

This is what "celibacy" means.

Any man who is breaching either of the above two requirements should not be calling himself a celibate. **First**, celibacy means no sexing with the sexual organ -- touching by self or others, or directing of energy there. One avoids what would cause an erection; does not seek out the erection or the sexual thrill. **Second**, celibacy means no loss of the sexual material -- even the smallest amount -- during any state aside from sleep. This is the minimum meaning of celibacy, and *bramacharya*.

The one who is enjoying sexual thrills sex, even though avoiding the loss of any substance, is certainly not a celibate. Some men get entranced with sex tricks for retaining most or all of his semen even though enjoying sex. This is certainly a better thing than the wanton loss. But these should not be tempted to think of themselves as "celibate." It is delusional to think that when you do this you are not burning up life force and "leaking" at deep levels. If you practice real celibacy for a while, and then these sex tricks, you will sense clearly how they still vitiate you; drain life out of you. In fact the subtle form of the sexual substance is the most

significant of all. Then on the astral level, even looking at a woman's body with sexual interest, a sensitive man can feel his shakti leaving him. Through "Taoist" and other techniques one keeps his sex addiction going, keeps the consciousness flowing powerfully down the spine instead of up, enlarges his sexual organ and makes it more of a magnet for the life energy, and does physiological harm to his sexual organ. Any practice that harms the human body is *tamasic* (ignorant). These sexual practices that conserve semen are just a savvy type of sex addiction.

Above was given the minimum definition of celibacy. It *doesn't* mean you don't feel fond of a woman. It doesn't mean that you don't feel attracted to them, or even have crushes on them. But it means you don't sex yourself (as in masturbation or looking at sexy images), and you have no loss of semen.

It is also true that to pursue the full spirit of celibacy one can go much farther. At the highest levels of purity, even a lustful thought is a breach of the spirit of celibacy, and redirecting you away from celibacy. In fact, your loss of celibacy began with impure thoughts, and can be lost again through impure thoughts. So there are even higher levels of celibate mind to attain. But if you keep the above two, you are celibate. The more months or years you are celibate, the greater a celibate you are.

After attaining some success in celibacy, one will find that his waking mind no longer is attracted to sexual things. But then he will later be a little dismayed to find that he is still sexual in his dreams. He will still have erections at night, and maybe even sexual experiences. Some will have orgasms at night in dreams. (A sleeping orgasm doesn't disqualify you from the minimum definition of celibate.) What is happening here is you have cleaned and cultivated your waking consciousness; now you begin working on your astral consciousness. This state of affairs in the astral world is nothing new. You are just noticing it more. Plus the unsublimated sexual energy you are still carrying around is having some play in the astral. But as you sublimate this, the astral world will become less sexual. Still, your new frontier will become the astral world. Some of the astral planes are highly sexual places. In fact, one normally is naked there, one of the reasons you don't remember much. One also sees naked and beautiful people. This accounts in part for the many nightly erections. You might say that your sexual purity is "tested" every night in the astral much more thoroughly than in the waking state.

In the astral you can't hide your real state. Most men at night run all around the planes with erections on. If they knew of their state, they would be embarrassed. Some denizens of the astral world are embarrassed for you! Your condition bars you from admittance to some of the "nicer clubs" so to speak -- there are many higher areas of the astral realms that one can't gain entrance to without a minimum of sexual purity and sublimation. (Children get in easily.) On the other hand, that sexual charge sends you definitively toward astral planes where there are people more like yourself. But the nicer planes will be barred to you, or you will only go

there occasionally. This can serve as a motivation for you to really direct your life force upwards, and truly keep it out of your lower chakras during the day. This is the only way to get admittance to these higher planes. Meanwhile, you can enjoy the fact that through your sexual purity here in the waking state, you are being admitted to higher echelons of society and better circumstances right here in the material world. The rule applies through and through.

--The One who strives for celibacy, through occasionally failing, is making great spiritual progress.
--The one who does not strive for celibacy makes no spiritual progress, and loses spiritual wealth.
--The One who strives and fails is far superior to the one who does not strive.
--The one who mocks the struggle, or who seeks to make men fail and become impure, is verily disease that afflicts humanity.

Even when a being fails or backslides in his renunciation quest, the fact that he makes a renunciation effort at all, makes him superior to the man who doesn't try. Those who criticize the goal of celibacy by pointing out the instances where men fail, are simply ignoramuses. It is like saying a child should give up learning to write because he drew a letter wrong. Or like saying an athlete should give up trying to jump because he knocked down the bar. Or that a man should give up his attempt to master any thing, simply because he fails along the way. Such elements in our society who attempt to invalidate the value of celibacy by pointing to the lapses of those trying, are simply ignorant fools, to whom the goals of the higher life are inconceivable.

Once I was chatting with a man who had lived in India. When I told him I was celibate he seemed agitated. To demonstrate his knowledge, he referred to celibacy with the Sanskrit word, as "bramacharya." He told me than once he had been "bramacharya," for some years. But one night, five years ago, he had a nocturnal emission. This "failure," he said, had made him decide to give it up! I was confused by what he was saying. It didn't make any sense. Does a mountain climber give up the quest because he slips back six feet? If you are gathering cherries in the heather, and some accidentally spill from your basket, do you give up gathering cherries ? If you are gathering firewood, do you give up the project because one stick dropped to the ground?

Celibacy is like gathering firewood. The more you gather, the better. Verily, it is the *effort* itself, repeated and repeated, that brings the fruit of celibacy. It is the repeated effort that brings the beneficial changes to the man or woman -- the physical changes, the subtle astral changes, and the good mental changes. (More on these later.) Any effort made towards celibacy is never lost. Even one month of celibacy stores up treasure on the astral plane, and refines your body. Even one month of celibacy gives permanent, eternal effect. The Buddhists state that a man who even attempts celibacy gains real merit.

A celibacy lapse at night, while asleep, is actually not as serious as a lapse when awake. One cleans up the earthly mind and body at first, then the next frontier is the astral level. One finds that although pure minded during the day, he is still sexually minded in the dream state. At that point the work becomes cleaning up one's astral nature, instilling renunciation and purity in one's astral form. This gives the astral form much more control and awareness later on in the astral states. Sex desire is bondage, both in the physical and astral worlds. To have a lapse in sleep while developing chastity is entirely normal, and should never be cause for alarm. (*Note*: The great celibate saint Ramakrishna even specified that such nocturnal emissions -- "wet dreams" -- released much less life substance than a stimulated orgasm while conscious, and should not be a cause of alarm, dismay, or despondency in those striving to be celibate.)

So my friend said he gave up the Great Work because he could not be perfect in it, at least back in the past while he was learning it. (Of course he could have become perfect in it with more time and effort, as many sages have done!) People who want sex, or those who feel guilty about their misuse of it, will invent endless rationales for keeping their addiction going, as well as encouraging others to be addicted, both for their own lustful stimulation, as well as to provide for themselves a validating environment. But once you know how sexing keeps you from the divine attainments, and once you have enough children, there is no purpose for sex any more, save empty, fruitless sensual pleasure that entangles you deeper into matter.

Almost everyone will have lapses along the way. But the work should not be given up because of a lapse. You just pick yourself up, dust yourself off, and keep climbing. Those giving up are simply those who have decided they want to remain addicted to sex, or slaves to the impulses of the physical.

The Two Approaches to Sexual Restraint

Pure Celibacy-With-Vows, and Restraint-Celibacy

The Celibates and the Restrainers

Why the Word "Celibacy" Implies a Time Factor | And Therefore There Are Grades of Pedigrees of Celibacy and Grades of Restraint | Your Restraint Grade | Sex Not a Human Need | A Celibacy Ethic is Inherent to All Dharma (Religious and Spiritual Teachings) | Sex Not a Reliable Glue For Couples | What Makes Celibacy Easy to Attain | The Two Types of Dharmic Sex

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Now we come to a fork in the road where I am going to make an important distinction. The second road finally leads to the first. (The second road is the scenic route.)

Earlier on, I defined strict celibacy as "no emission of semen, even in wet dreams." Beyond that, it is even the absence of lustful thoughts. So this definition is the highest and most severe. If we try to function with only that severe definition, we lose out on most of the benefits of sexual restraint. If a male believes that only his perfect celibacy constitutes adequate restraint, he may abandon restraint in its other grades. Then he will lose 90 percent of the benefit that such restraint easily provides.

To define celibacy more clearly, we have to pose this question: If a man says, *"I am celibate,"* does that mean that he has *never* had an orgasm his entire life?

Or does it mean that he has not had an orgasm since such-and-such a time? Say, three weeks ago? Or three months?

Obviously, with 99 percent of men who might claim celibacy, a time factor is involved. It will be very rare, even among those acknowledged as celibate, to find

one who never had an orgasm his entire life. So normally even with the best celibates, his state of celibacy implies "since such-and-such date."

So we come to the question: How long must a man be celibate in order to call himself one? Is three days enough? Of course that is laughable. What about three months? Three years?

Most would think that three years should qualify a man to call himself "celibate." But there are those those who would differ. For example, Ramakrishna referred to a 7-year period of celibacy for attaining certain psychic gifts.

We can picture a "hard-liner" insisting that, say, "ten years" is required before he'll call you a celibate. Then someone may say to that "hard-liner," *"Well brother, don't be arbitrary. Before ten years you were not celibate. Our crowd says you need 21 years to qualify."* So it goes on back this way until we have to point out: *"In your past incarnation you were not celibate."*

So there is obviously the question of how long, before one should define himself as a celibate. Because almost no man -- even the great saints -- will have been celibate back to childhood, or back to every incarnation. Thus the notion of celibacy carries a time factor. For this same reason, we can say that there are "grades" or levels of celibacy. We can say that a man celibate for one year has attained more than one celibate just three days. Or a man celibate three years attains more than one celibate one year.

Celibacy State 1:
Celibacy Under Vows

There are at least *two main categories* of celibates, and one category features grades. Both categories of celibacy are potent and attain similar advantages. But we have to distinguish them.

The first is the man who *takes a vow and has not broken it,* such as monastic vows. We assume him as undertaking *pure celibacy* from here on out. (The second type -- the "Restrainer" can also attain pure celibacy, but he leaves open his option.)

Even a Celibate-Under-Vows has his past. However, because of his vow and perfect celibacy while conscious, he deserves to be called a celibate. And this is how celibacy is partly understood today. A celibate under vows gets to be called a "celibate" even if he just took vows last week, and masturbated madly prior to that. This liberality should still be allowed when a man takes monastic vows.

Celibacy State 2:
Restraint Celibacy

Now, men pursue celibacy by restraining, but they *fail* at perfection periodically.

Does this mean then that they should be deprived of the word "celibacy," when in a celibate period?

Should they only be accorded the term after reaching some arbitrary timeline? (Three months? Three years? Who knows?)

Remember that a Celibate-Under-Vows may have taken his vow only four weeks ago. He may have been unrestrained up to that time. Meanwhile next to him may stand a man who has practiced pure celibacy for three years, though with no vow.

Has that three-year celibate attained less than the newbie monk who has only four weeks under his belt, and took a vow?

Certainly not! That non-avowed celibate has attained all of the same moral and occult advantages of his restraint. He may be quite superior at the moment, morally and spiritually, to the fledgling monk. So should our three-year celibate, who lacks vows, be deprived of the term "celibacy" to describe his attainment? Certainly not! But what about the same kind of non-avowed celibate with only *a few days* behind him? Does he also deserve to be called a celibate?

The first one seems to, but not the second. At least not the strong term, "celibate." How long then, before that type of celibate deserves the term? It arises that such a time standard would have to be selected arbitrarily. And that can't do.

Yet that three-year restrainer deserves to have the term "celibacy" applied to his state, even if he has no vows, and even if he may change in future.

Realize that the whole idea of "vows" is, anyway, primarily a vehicle that helps one to firm up his celibacy intent. So there is, in a way, no great difference between the two types of restrainers. One soldier has "burned the bridge behind him" as he marches to the battle; the other soldier leaves the bridge there, but is still marching nevertheless. The first soldier has simply placed around himself some special psychological girding.

So it arises that there is a different category of celibate, and I call it the Restraint Celibate, or simply, the "Restrainer." And these men, in their various grades, are just as special as monks.

Most men who apply themselves to celibacy will always be "Restraint-Celibates." And among Restraint-Celibates, there are all gradations of attainment. But the important point is that the Restraint-Celibate attains all the same advantages of a Celibate-Under-Vows. As stated, a three-year Restraint-Celibate has attained far more than a three-week old monk who was recently a libertine. Even if the three year Restraint-Celibate has a fall tomorrow, his attainment is still real and lasting.

But with Restrainers, there are all degrees of gradation or levels of attainment. And this is the understanding people should hold about this type of celibacy.

The first thing that defines a Restraint-Celibate is his intent to restrain himself sexually. Unlike other men, he understands the advantages of sexual restraint, and is making an effort. So the most key item in celibacy is intent. Then among Restrainers, we can also define the *quality* or level of his celibacy.

For a Restrainer it is possible to "grade" one's celibacy according to *two factors.* The first factor is *Time*, the other is *Frequency*.

Time Factor for Restrainers

This means, "How long has it been since I had an orgasm?" Obviously, a year is better than a month.

Frequency Factor for Restrainers

This means, "How many orgasms/losses have I had in a given period, say, annually.

At any given moment, a Restrainer may have much gain in the *Time* category but be weak in the *Frequency* area. So for example: John hasn't had an orgasm in eleven months. But back in January he was wild and had 15.

On the other hand, Steve may be impressive in his *Frequency* rate, but weak in terms of *Time* since last loss. Maybe he was perfectly celibate the past two years, but just two weeks ago he had a loss. (Maybe he decided he wanted to make a baby, or please his wife, or whatever.)

In this case, we could say that on balance, the two-week Restrainer (but only one in the past year), is really ahead of the 11-month Restrainer with 15 orgasms in January. Because every orgasm cumulatively diminishes the life force and esoteric power.

Or again, one man may have sex only once annually for having children. Another may have taken vows 7 monthlies ago and lost a lot prior to that. So the first man, the Restrainer, is at this point superior to the monk.

So for Restrainers, there are really two *quotients*, and they both add up to define the present "quality" of his celibacy.

We can use a nomenclature for representing grades of restraint and a man's "celibacy pedigree":

1.3 / 0.4.9 /16 Restrainer
Longest Celibate Period: 1 year, 3 months

Length of Current Celibate Period: 4 months, 9 days
Number of Orgasms in Past 12 Months: 16
(This one is impressive, working hard, on the way to sage territory. I call him a "hard Restrainer" when a man has had a successful disciplined period for a year or more, not caused by drugs or medical conditions. And that means: "hard" in a way that brings good luck rather than bad! But this one is still over 13 annual, which is the natural maximum of the female. He must have had a binge somewhere in the past year.)

0.9 / 0.6 /2 Restrainer
Longest Celibate Period: 9 months
Length of Current Celibate Period: 6 months
Number of Orgasms in Past 12 Months: 2
(This one, though without big trophies, is a major Restrainer, becoming powerful.)

0.0.14 / 0.0.3 /47 Restrainer
Longest Celibate Period: 14 days
Length of Current Celibate Period: 3 days
Number of Orgasms in Past 12 Months: 47
(This one's a typical lost youth, wasting his life force.)

2.4 / 2.4 /0 Restrainer
Longest Celibate Period: 2 years and four months
Length of Current Celibate Period: Same as "longest." His cerrent celibate period is also his longest.
Number of Orgasms in Past 12 Months: 0
(This one may become "Father Superior" material -- he is on his way into Sage Land.)

The higher the first two numbers, and the lower the second number, the stronger the grade of celibacy.

Except for the sage at the last, the second man is the highest grade of Restraint-Celibate shown. He has only 2 orgasms the past year. Though his longest celibate periods are not extraordinary, he appears to be in a period of solid progress.

The last one with the low initial numbers and high last number, is the weakest, like many young men today.

The first man is plenty impressive, with a trophy medallion (He must have been living in an ashram or something). And his current effort is very good. But with 16 in the past twelve months, he is still over the average natural shakti-loss for a female. (The woman has about 13 periods a year.) This is probably a fellow who is a serious restrainer, but goes on a binge a few times a year.

The first number is more a medallion showing a past period. The middle number tells what kind of roll you are on now. But the third number is most important, and gauges your overall present state going back a year. You would want that one low -- definitely 13 or lower. The number 13 in the last field could be viewed as a critical threshold. Any man with a number of 13 or less here is entering into a higher order of life. That annual number separates the self-

controlled men from the unskilled. Then once that number becomes "0" (no conscious orgasms for a year), he enters a still higher order of life. Then once the first number -- the "medallion" number -- grows past **1**, it starts to be more than a medallion and we enter the realm of the higher order of celibates.

So if I graded myself this way my Restraint Celibacy Rating would be something like **1.5 / 0.2.20** /1. Or you could call me a "1 Restrainer" at the moment. (December 2004). One year and 5 months is my longest chaste period. A "current" rating of two months and 20 days, and a current annual total of one**.**

The bit above conveys the idea of grades or gradations. Men who are Restrainers really are attaining significant states each day, and they are measurable not only in terms of dry numbers, but in terms of vital life fruitfulness.

We come to the conclusion that Restrainers -- even with their varying degrees of attainment -- still deserve to have the term celibacy applied to their effort. In the case of the monk, he gets to use the word "celibacy" because of his *attainment, intent* and *vow* -- in that order of priority. In the case of the Restrainer, he gets the word because of his *attainment* and *intent*. He doesn't make a formal or public vow (although he may serve himself with private vows). But of the three, attainment and intent are the more important. Vows can be broken. They are merely and aid to attainment.

Coining the the term "Restraint-Celibacy" will help to:

1) Dignify these men's efforts, since such efforts are highly effective even when imperfect. Any man intending to restrain himself; who knows the value of it, is quite well distinguished from men who don't.

2) The term also keeps them from getting mixed in with Celibates-Under-Vows. Celibacy-Under-Vows should be expected to be perfect, and men should not take such vows lightly. The Restraint-Celibate is *restraining.* We could say also that he is *trending* towards celibacy, even though he leaves his options open and is imperfect.

The reason all this is important: Those men who simply practice restraint celibacy should be considered quite dignified; their efforts are most valuable. Men should be encouraged toward the many grades of restraint without thinking they have signed up for The Death Of All Pleasure. Celibate attainment is not always best viewed as an "all or nothing" state with no middle ground. It has already been pointed out that even celibate monks under vows *have a past.* (And it is unfortunately true that some monks are sometimes unimpressive, generally, in their renunciation.) It is really on the *in-between ground* toward celibacy that most of the benefits take place. As a man restrains more and more, the effects on him increase and his spiritual and material powers grow. The public needs to become apprised of the

concept of Restraint-Celibates. Both types of celibates have *intent* in common. But the Restraint Celibate can rate himself and his degree of celibacy.

About Me Personally: In my case, my first goal was only to reduce my losses to less than once monthly, *i.e.* no more than a dozen times annually. Now I want to get it to no more than once annually. These look like such modest goals. Yet look at me: I created Celibacy.org and I have attained many other things! (Go see my other activities at astrocartography.com, aum.info and kriyayoga.info.) I am pleased to report that I was able to exceed my first goal over a few years. I have also clearly seen the great psychic, spiritual, and material benefits of restraint. That is why I am going even deeper into self control. What I want men to know is this: Even with that modest goal, my Restraint Celibacy provided me with tremendous advantages of:

--Better health
--More energy
--Less need for sleep
--More power to manifest thoughts
--Deeper meditation
--More wealth

Realize that even a moderate Restrainer is bound for glory. And a serious Restrainer will naturally become a mogul, saint, or legend. Do you see, man, how excellent it will be! Celibate-Restrainers are so powerful, that even with a few high-grade Restrainers around, spiritual and material civilization will return.

How Celibates Should Refer To Themselves

"I'm a Celibate-Under-Vows"/"Celibate"
OR
"I'm a Restraint-Celibate"/"Restrainer"

All this has been working up to present a very important point: The cause of moral and spiritual regeneration will be better served if men will learn to distinguish among these two types of celibacy. Most men should call themselves *"Celibate Restrainers."* Or simply *"Restrainers."* (This will have the added advantage of keeping them out of interminable and useless arguments with females who might happen to be interested in them.)

Monks should describe themselves as *"Celibate Under Vows"* or perhaps, *"Strict Celibates."* That way monks help expand a celibacy lexicon for many good men. Having these cogent titles is dignifying and supportive to those men, and will edify the public mind. The public will benefit from understanding that there is much territory between *ignorant wantonness* and *perfect celibate sainthood*. And I say that that spacious territory is both pleasant and empowering.

How about you, man? Are you a Restrainer? And what grade might you attain?

Sex is a force of nature, but it is not a "human need." God has authority over all forces of nature. Thus the yogi and yogess -- those uniting with God through Devotion and stillness -- likewise attain authority over forces of nature. Most "need" for sex is a cultivated addiction.

The greatest fools in this word are those who, through service to an increasing addiction, have convinced themselves that their sexing is a "human need" on a par with eating and breathing. (Indeed, an advanced yogi shows clearly that even those needs -- eating and breathing -- are not real needs!) How will such persons ever develop the great motivation necessary to renounce the beast, if they believe that their addiction is a "human need"? Then how will they ever experience the Supreme Joy that comes to the celibate devotee? The great divine master Sri Yukteswar said that the sex instinct was put into man for the propagation of the species, and not for the cultivation of endless lusts. Indeed the sex appetite is insatiable, has no end, and leads man down to the nature of a demon. This the pornographers, cancer among the people, know well.

Sex is for making babies. It wasn't intended for anything else. It wasn't intended as a drug to make you feel better, or take away your pain for a moment. It wasn't meant as a way for you to build up your social power, give you influence over ignorant men, or get you baubles and dollars from them. It wasn't meant as a way to get famous, make money, or sell entertainment. Sex is not meant to give you the fleeting impression of "bonding" with someone. Even if it gives you that fleeting impression, this is not its purpose.

Using sex for anything but it's Divine Purpose is to heap abuse on the Divine Shakti and invite karmic retribution. Look at a prostitute after a few years. Look at men who go to prostitutes. Look at the bogus "tantra teachers", and how they look after a few years. If one already has children, what is sex for now? If it is not an addiction, why can't you do without it? If yogis can do without it, why do you think you can't? If Christ and Yogananda renounced it, why not you? Christ said to follow Him, and that you would even do greater things than He. The celibate Yogananda invited us to become established in nirvikalpa samadhi like him. If an advanced yogi can even do without food, breath, and heartbeat, how can you think you really need something as low as sex. In fact, you need to stop the loss that sex gives you. You don't have a "human need" to bleed a pint of blood. But that's what you do every time you sex. You don't have a "human need" to become exhausted. But that's what a man becomes after sexing. You don't have a human need to get knocked hard on the head, but that's sex for a man.

You do have a human need for the *ojas* you'll store up by being sexually restrained. You do have a need for that increased vitality, strength and endurance. You do have a human need for the evenness and patience that restraint will give you. You do

have a human need for knowledge, which builds up like compound interest in the celibate. You have a human need for meditation, which is stabilized by celibacy. And you have a human need for enlightenment, which will be made possible through your celibacy. Friend, you have a human need to stop losing your vital force. You have a human need to stop sexing, to stop sinning, and to become the powerful, contented, Divine Being that you were meant to be.

A celibacy ethic is inherent to dharma. The celibacy ethic runs clear through Hinduism, Yoga, Buddhism, and Christianity, and is inherent to the lives of the saints from all those paths. Those who obscure, water down, or confuse the celibacy ethic do not represent Dharma (the ancient teachings of the saints). They misrepresent dharma, which is adharmic.

It is tragic now in America that even from the ostensible "spiritual" people, you won't find much help with sex, or true teachings about it. What passes for "yoga" now in the west is most certainly corrupt and polluted by the sin and ignorance of the west. Sex certainly won't lead you to become established in *samadhi*, improve your meditation, or give you enlightenment. In fact, sexing has the most harmful effects of all on meditation. Once you are meditating a lot, and making advances, you will easily perceive this by instinct. It destabilizes the *prana* and robs you of the life force that needs to ascend up the spine in advanced meditation. Ether you are moving into the embrace of the false material world-dream, or you are offering yourself completely up to the transcendental father.

The bogus "tantra" people like to claim that they are "including the world" in their definition of the divine. They also point to the statements of some divine masters that "All is Brahman," or "All is purity." But this is an ultimate realization, and the fruit of the renunciation path. Quoting the master is not the same thing as actually having the realization. These western teachers who state such things do not themselves know this state. They worry about the checks they have to write, they fall in love, chase desires, get disappointed, hanker for fame, dislike George Bush, etc. They see differences everywhere; they are in duality. Most of the people who set themselves up as "spiritual teachers" in the west have questionable attainment in the spiritual life. So this is realization of "no differences/all is purity" is something they themselves don't actually experience. And they won't, until they take the path that these masters took, which involves renunciation and sexual purity.

The divine masters indeed arrive at a conclusion in which they say "*Everything is purity*." But they arrive at that awareness through the path of "*Purity is everything*." It is the path of purity, which in turn allows them to abide in stillness of mind, which finally enables one to have the perception of "non differences," or non-duality. Talking about it, as the fake-tantra teachers do, is not the same thing as realizing it. The sages counsel that we should renounce sin and sexuality because it disturbs us; it takes away our peace. It draws our shakti down the spine, and out into materiality, in fact giving the outer world its seeming reality. The *vrittis*

(fluctuations of the mindstuff) of sexual stimulation, necessarily disturb our mind, life, and prana, blocking progress in meditation. It blocks the way to divine realization. That is why these same saints and sages also do indeed speak of sin and try to shepherd us away from it.

Those who try to associate sexing with spirituality are among the most ignorant on the planet today -- including the editors of magazines like Yoga Journal, who now mix up yoga with sin in their pages, for the sake of money and to serve deluded readers. You can't mix up *adharma* with *dharma*. (Righteousness and unrighteousness.) Either you are promoting one or the other. Krisna and the saints come to destroy *adharma* and establish *dharma*. Those mixing up classical yoga with false "tantra" are doing a profound disservice to the human race, with incalculable negative consequences.

Sex is not the glue that bonds a husband and wife.

If it is for "bonding" between man and woman, why this: The more that married couples sex each other, the higher the divorce rate in a nation. There is no shortage of sexing going on in America today, among both the married and unwed. But where is the "bonding"?

There is no higher bonding brought by sexing. It is simply using each other as a drug. Verily, the more men and women sex each other, the more they violate their own sacredness, cheapen their relationship, and lose respect for one another. The more men and women sex each other, the more they become concentrated in the lower chakras, and the more addicted to sex they become. The more men and women sex with each other, the more beast like and ugly they become, and the darker becomes their outer world.

Higher bonding comes from respect for each other's good character, and divine friendship. Friendship is the highest form of all human relationship.

So there is no need to sex -- even in marriage --and one who knows the truth should continue the Great Quest.

Celibacy (bramacharya) is difficult to attain when not cultivated in early years. However, it is possible to attain through the right techniques of spiritual practice.

Celibacy is easily attained when one experiences a pleasure higher than sex enjoyment. This higher pleasure dawns through spiritual practices.

Through spiritual practices such as meditation, all material addictions decline and then disappear. In fact, meditation is the greatest cure for all addictions, including sexual addiction. One of the reasons it works is simply that meditation and intense prayer bring a superior pleasure. There is no comparison between the pleasure of

meditation, and the sense pleasures of the body. These actually begin to feel distasteful and even appalling to the devoted yogi or yogess. When you experience the bliss of nearness to God, which meditation brings, renunciation becomes easy, not forced.

Celibacy is quickened when one feels sex pleasure as an impediment and distraction from such higher pleasures.

As said, it's actually very easy to quit sexing once start to get bliss in yogic meditation. First there is the comparison stage where you like to meditate almost as much as sex or food. Then you begin to like it more. But celibacy becomes an inexorable attainment once you experience sexual discharge breaking the connection to bliss -- which it does, and making it impossible for you to penetrate up your spine. You will feel the truth in this and know it by instinct as your meditation progresses. Then giving up sexual titillation will be the easiest thing for you. This process can take a while, but it happens.

All human beings are asked by the Creator to practice a minimum form of Renunciation, specifically related to sex. This sexual renunciation is the cornerstone of all human morality.

Becoming enlightened is one thing. This text shows that celibacy is a basic 101 level requirement of the enlightenment path, and has always been viewed that way by the masters of the past. But this sutra points out that even in ordinary human culture, no social order or progress can occur if a celibacy ethic does not exist in a modified form. The Masters of the past gave us a modified ethic to follow, given the cat was out of the bag. That ethic is: Sex is permissible, but only within matrimony and not for the purpose of endless indulgence in lust. Because this subsidiary ethic is now lost in the West, the West is now in rapid decline. Celibate monks and nuns, like an elite troop, help resurrect the ethic through their firm and joyful victory over the sexual beast, in an age when the ignorant think it is impossible. Also they serve the purpose of rendering celibacy attractive through their satvic qualities, service to mankind, and charisma -- all of which arise naturally from firm celibacy.

The Two Sexual Dharmas
There is a first kind of sexual dharma that is world purifying. This is bramacharya, or absolute continence of mind and body. This was Adam and Eve's original state. The highest men and women work towards this sexual dharma.

There is a second form of sexual dharma which began when Adam and Eve broke the First Law, which is world generating. That is sexual union in a Sacred Manner.

The "sacred manner" is: The intent to have children and raise them together; not for pleasure. This dharma was practiced widely in many cultures of the past, and is now being destroyed by lack of Renunciation and Morality. All other forms of sexual union are neither world purifying, nor world generating. Instead, they are world-destroying and also lead to the loss of spiritual light through the lower chakras becoming grosser and grosser, and the being becoming addicted to sexual pleasure. Lower forms of sexual activity insult the Divine Shakti and obtain the Retribution of Nature. Nature assures that these *"fall down to the nature of demons."* (Krishna, Bhagavad-Gita) Basically, if you repeatedly break moral law concerning sex, your life becomes darker and less successful on all levels. Then one ends up becoming sexually perverted. Most human sorrow, and all human sexual perversion is the result of repeatedly breaking sexual moral law and indulging in illicit sex. On the larger front, a part of the process is that all of society becomes chaotic, and Nature, itself, is violated.

CHRIST ON SEX AND CELIBACY

Quotations of Spiritual Masters On Renunciation and Celibacy:

Jesus Christ

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

Jesus Christ

Jesus Christ made clear statements about the value of celibacy, though these are given short shrift by modern churches. That is why there are so few Christs around nowadays (Sons of God). The early Christian church (the Catholics) retained his yogic teachings on celibacy, and passed them on to the clergy. That is why the Catholic Church produced so many saints who performed miracles. (In a Hindu context such miracles are termed "siddhis," and the celibate "siddha" is able to perform innumerable of them. "Even greater things than these you shall do," said Christ to his disciples.) If these teachings had not been lost and diluted due to the "reformation," America would not be so messed up today, and Christianity would not be so confused and impotent to preserve the moral fiber of America. When "Christians" lost Christ's teaching on celibacy and sexual energy, they lost an aspect of spirituality and religion that is both vital and fundamental. A real "fundamentalist" (someone who has a foundation, someone who learns 3 and 2 is four before going on to higher math) would be a sexual restrainer. Christianity necessarily became fragmented and ineffective in society. Here is one of Christ's most important statements, and yet you don't hear it spoken the churches:

"For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept it, let him accept it."
Jesus Christ, Matthew 19:6

(In other versions, Christ ends this statement by saying: "But this is a hard statement, and few can bear it.")

The true spiritual adventurer can bear it; can deal with it; can take it and run. A yogi sees and is unafraid of the obvious meaning here: That some choose to be sexless for the sake of attaining the Kingdom of Heaven. To the yogi, the "Kingdom of Heaven" means the limitless bliss of the Pure Consciousness,

experienced here and now by the enlightened. The "Kingdom of Heaven" is something we are bid to attain here and now in this very life. It is not something that we attain automatically because we move into the astral world. (There are just as many deluded and negative idiots suffering on the astral levels as there are in the material world.) We are to attain the "Kingdom of Heaven," or Christ Consciousness, right here and now in this very life. And it takes celibacy to attain it. "Some are 'eunuchs' for the sake of experiencing the "kingdom of heaven" which is an inner state.

Such striking celibacy teachings from Christ account for the fact that the early church sought celibacy even within marriage (akin to India's ancient Vedic ideal of celibacy after childbearing). Also because of Christ's direct statements, and what was known of his life, celibacy became standard for the first church clergy, as it still is today. The celibacy practiced by the Catholic clergy is, in fact, the main reason that the Catholic Church became so widespread and powerful. Celibate monks and nuns become the most energetic, focused, and effective beings on earth.

Unfortunately, the early church missed much of Christ's yoga-like message in the realms of meditation and technique. Lacking yogic techniques that make celibacy both doable and constructive, priests by-and-large do a poor job with celibacy. Then by their failures, they give celibacy a bad name and lead naive modernes to view it as impractical. But juvenile inner conflict and wavering
is only seen in a repression-only priest who practices no effective meditation or prayer techniques which would allow him to both channel the energy upward, and more importantly, give him the transcendental divine perceptions which finally ground a man's celibacy firmly.

First, the attainment of celibacy requires a panoply of specific skills, techniques, and lifestyle conditions. Christians today, and even Christian clergy, lack most of these skills and lifestyle conditions. Second, celibacy is done well only as a game of transmutation. Third, effective meditation makes celibacy easy to attain, whereas a lack of effective and frequent meditation leaves it very difficult to attain, especially if one has developed any sexual addiction. (Which is a reality for most men today.)

If one lacks these skills, and is unable to work the transmutation, and lacks meditation, celibacy becomes problematic. For example, in the early stages of celibacy, without right techniques, celibacy makes one *more sexually driven* than in the old dissolute (sexually active) state. Unskilled and ignorant would-be "celibates" routinely create scandals by sexually slipping up, giving celibacy a poor reputation and leading the people to doubt the potential of celibacy. Certain spiritual practices such as chanting and intense devotional meditation and prayer can also aggravate the situation for one without skills. In fact, activation of the kundalini-shakti while still "unbaked" (still having significant sexual desire) can turn one into a raving sex maniac. These are the realities underlying the many

stories of ashrams and monasteries beset with surprising scandals. When 1) celibacy isn't mastered, and where 2) sex is merely suppressed, and where 3) kundalini-arousing spiritual practices go on too, and 4) where men and women are mixed --there may be some steam.

Not only are the practices and techniques of celibacy rare in the west, but the west has almost completely lost the culture of celibacy, self-control, and even basic moral opprobrium. We can start at the bottom with the beings who fornicate in the streets of San Francisco and New Orleans, or those who tattoo their bodies with pornographic pictures and display themselves in public. But even in religious settings there is insufficient celibacy culture. Most religious institutions have forgotten the high value of separating teen boys from girls to make their paths placid, and allow for moral grounding. Or here's a detail: It is almost impossible to achieve celibacy if you drink any caffeine -- even a little bit. Westerners attempting celibacy are generally ignorant of this detail. Even in more austere western religious settings, females are mixed with males as if this is a more "progressive" western improvement. Someone from the eastern cultures of celibacy sees the absurdity of this for those pursuing sexual purity. In the West, we see many so-called "yogis" and "gurus" who are far from baked hang out with women. This accounts for the many "fallen guru" stories, such as that of J. Donald Walters and others through time. These scandals have a harmful effect on the faith of people, and higher religious ideals in America. Such "gurus" who bring disgrace to yoga should be chased right out of town. That is the most compassionate thing that could be done for them. Ramakrishna stated that even when a guru attains the station beyond any possibility of sexual temptation, he will generally eschew contact with the opposite sex simply to set an example for others pursuing spirituality. In general, America is clueless about celibacy, it's value, or the culture that would make it more possible for men. America is for this reason becoming a bestial nation.

Another quote from Christ that relates to celibacy:

"Unless you become as little children you cannot enter the Kingdom of Heaven."

Every word of Christ's was rich with meaning. One of the obvious traits of a natural, uncorrupted child is a lack of erotic lust.

**HINDU AND YOGIC SAINTS
ON SEX AND CELIBACY**

Lord Krishna | Paramahansa Yogananda | Ramakrishna | Patanjali, The Yoga Sutras | Swami Muktananda | Sage Vasistha, The Yoga Vasistha | Present Day Spiritual Exemplars Of Celibacy and Renunciation | Why Celibacy and Renunciation Bring Worldly Prosperity | A Man's "Virtue": Why So Many Men Lack Nobility Today | The Male Period: Deep, Chronic "PMS" of the Western Male | Attaining Celibacy: The Special Advantages of the Male, The Special Advantages of the Female

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

Lord Sri Krishna

"Thus with ego serene, all fear dissolved in the peace of the Self, firm in the vow of Bramacharya (celibacy), with the mind controlled, the yogi should sit, meditating on me as final goal."

Paramahansa Yogananda

Yogananda was a great realized Master who followed the traditional yogic path, which includes bramacharya (celibacy.) He was a lifelong celibate. An oft repeated admonition regarding sex was:

"Ever fed, never satisfied. Never fed, ever satisfied."

Following is one of Yogananda's statements about sex from is magnificent translation and commentary on the Bhagavad-Gita:

"As for sex, it should be used, rarely, to bring children into a family. The greater the victory over sex, the more buoyant the health, the more abundant the happiness. By keeping the mind on lofty thoughts, and by strenuous exercise, continuous action for God, and meditation, the sacred and powerful creative force can be transmuted into physical strength and health, mental creativity, and divine ecstasy in God-communion."

God Talks With Arjuna, The Bhagavad-Gita, Royal Science of God-Realization, p. 468

Yogananda was one of the great yogis whose renunciation shone in his face and eyes; that storehouse of upward-moving ojas which over incarnations develops powerful, magnetic eyes and noble features.

NOTE: All physical beauty, especially in the face and eyes, is the incarnational fruit of sexual renunciation, and especially the directing of the divine shakti up the spine, as is done in many meditation practices. Incarnationally, abuse of the divine shakti leads one to be born in increasingly less attractive forms. If extreme, it can cause one to lose human birth, and the chance for liberation, until human birth is regained. One can even see this principle working within single lives of actors and actresses. When Hollywood types begin "whoring" by playing the parts of immoral persons, or using their bodies to titillate strangers (the public) they usually suffer a decline in their looks even in the present incarnation. Virtue brings beauty, sin brings ugliness.

Ramakrishna

"To be able to realize God, one must practice absolute continence. Sages like Sukadeva are examples of an urdhvareta. Their chastity was absolutely unbroken. There is another class, who previously had discharges of semen but who later controlled them. A man controlling the seminal fluid for twelve years develops a special power. He grows a new inner nerve called the nerve of memory. Through that nerve he remembers all, he understands all.... To lose semen is extremely harmful for a sannyasi (renunciate)."

"To lose semen is extremely harmful for a sannyasi (renunciate). Therefore he must live so carefully that he will not have to see the form of a woman. He must keep himself away from a woman even if she is a devotee of God. It is injurious for him to even look at the picture of a woman.... A sannyasi may have control over his senses. But to set an example to mankind he should not talk with women."

The great saint Ramakrishna spoke often for the need for complete sexual celibacy for anyone bent on attaining God. He himself stayed celibate from boyhood and through his entire life. Though compelled by tradition to wed, He maintained a chaste relationship with his wife. There are many quotes from Ramakrishna that will be added to this page later. Ramakrishna produced a number of major devotees who also reaped the fruits of this classical celibacy path. One was the brilliant and formidable *Swami Vivekananda.* A celibate like his guru, *Vivekananda* deeply embraced the ancient renunciation ideal. The towering and trenchant mind displayed by Vivekananda is one of the typical signs of the celibate. He blessed the west with his presence just before the arrival of the celibate *Paramahansa Yogananda*, and left this realm in a *mahasamadhi*. (Final conscious bodily exit.) Another celibate disciple of Ramakrishna was Master Mahasaya, the "blissful devotee" described in a chapter of *Autobiography of a Yogi.*

Patanjali, in The Yoga Sutras

"Yoga" actually means "union" with the divine. The ancient work "Yoga Sutras" by Patanjali is considered to be the authoritative work on this divine union, and all spiritual development. The text has been part-and-parcel of the religious training of most great saints in eastern traditions, such as Paramahansa Yogananda. It's not unreasonable to assume that Jesus Christ was influenced by the Yoga Sutras. (Many feel that Christ's "missing years" were spent in India training in yoga (divine union), accounting for his miracles or "*siddhis,*" and his many yoga-like sayings.) Patanjali's *Yoga Sutra* is composed of short, pithy sayings, each full of technical meaning. If any idea is mentioned in the Yoga Sutras, one can be assured that it is of fundamental importance. There is only one line in the entire book that deals with body posture. But there are two verses affirming the importance of celibacy. The second chapter of the Yoga Sutras is concerned with spiritual practices. The first sutra in that chapter goes like this:

1. Austerity, self-study and resignation to Isvara constitute preliminary yoga."

3) Note that *"Austerities"* is the first direction given in the Yoga Sutras concerning the spiritual path of union with the Divine. An *austerity* is a "doing without." *Austerity* and *Renunciation* are synonymous terms and there is no confusion about them. The spiritual path is not for wimps or the pleasure addicted.

Patanjali is saying that "austerity" is the beginning of the beginning of the spiritual path. Not that you get done with it in a month and then move on to "higher things." Our addiction to the material world runs deep, so our austerities, in order to yield fruit, must run long and deep.

NOTE: Nowadays many westerners fancy that they are interested in Buddhism. Some of the more shallow read "Siddhartha" by Herman Hesse and fancy it to be a document on Buddhism. As usual, modern "intellectuals" like to pick out the glamorous notions which feed their lusts, then ignore the bread and butter of spiritual life. Most schools of authentic Buddhism have preserved the austerities and renunciation features of Buddha's teaching. Realize that Buddha was a Hindu. The books he read were the Bhagavad-Gita and the Vedas. That is why many of his sayings sound like verses out of the Gita. It is also why his sadhana featured years of classic celibacy and austerities. Deluded westerners tend to focus on one part of Buddha's ultimate enlightenment: When Buddha attained enlightenment, He then realized that for him, austerities were no longer necessary. All of the great traditions state that a master reaches a state where austerities are no longer necessary for him. But sex-addicted modern intellectuals miss the point and read it backwards. They think, "Once Buddha got wise, He saw that austerities were not necessary to spiritual life." This is a distorted reading of the story. They miss the basic points: 1) Buddha arrived at this state as the final fruit of a life of intense austerities. 2) The order of monks that Buddha established were taught by Him to follow this same Renunciation and austerities, and 3) Buddha's arrival beyond the need for austerities was the province of enlightenment, and not relevant to the ordinary aspirant, much less the pleasure addicted coffee drinker who reads Herman Hesse novels in Bohemian joints and fancies himself some sort of "Buddhist."

Going without food -- even for a day -- is an austerity. A serious fast is an even greater austerity. Giving up a habit like cigarettes is an austerity, and has great spiritual merit. All the more so for any drug. Going without T.V. and movies is an important austerity, and will help your mind detox itself. All forms of meditation, from chanting out loud to silent meditation, are superb austerities. Actually, meditation is the highest austerities and leads one into the fruit of all austerities.

The primacy of austerity in spiritual development is an outstanding and important fact. Beyond aiding greatly to bring you peace, joy, and mystical realization -- any austerities you do help purify the world and make the world better. The austerity of truly spiritual, religious people introduces potent healing into morally degenerate culture in all times and ages.

And one of the most powerful austerities is the reigning in of sexual indulgences. For a sex addict, even the attempt to stop sexing, is a powerful austerity. For a full fledged sexual renunciate, sexual renunciation becomes one of the most potent austerities, having many positive effects on his life. What is important to highlight here is that austerity itself is part of the *preliminary* path of Yoga, or Union with the Divine. Sacrificing sense pleasures is not something that you start doing later; it is how you begin. And as you develop, your austerities become greater and your renunciation deeper. In a way, austerities are the heart of spirituality itself. No one who is spiritual is without austerity.

What is emphasized here is that austerities are the ABC's of the spiritual path -- not an optional aberration. When you see sexual titillation mixed with "spiritual" themes in the media, know that you are looking at a spiritual swamp. Modern "spiritual" people who adorn the covers of Yoga Journal etc., but who have no renunciation, have not even put their saw to the log yet. They have not even begun to cut the knot of delusion. Ignorance of the essential and central role of *austerity* in the truly spiritual life is at the heart of America's spiritual and moral degeneration. The ignorance of the supposedly "spiritual" people makes it almost hopeless for the average American to ever lift himself out of the moral pit. Indeed, renunciation is the one concept normally excised from eastern spiritual teachings by the west. This is a lot like eating a pie that has no filling or eating a fish that has no meat. There is no longer any reason that such ignorance should exist in the churches and spiritual movements.

29. "Self restraints, fixed observances, posture, regulation of breath, abstraction, concentration, contemplation, trance are the eight parts of yoga."

The Science of Yoga, The Yoga Sutras of Patanjali with Commentary by I.K. Taimni, p. 205., Emphasis Added

In an earlier Sutra, Patanjali states that "austerity" is part of the starting point to spiritual life. Note carefully that "self restraints" are the very first of the batch. If you are not pursuing austerities, you haven't even entered the theater yet. Now Patanjali has repeated himself, taken it further, and become specific about the

"austerities." The next sutra elaborates further on the "restraints," naming each of the important ones. One of the self restraints is called "bramacharya.":

30. "Ahimsa (Non-Injury), Satya (Truth), Asteya (Abstention From Stealing), Bramacharya (Continence) and Aparigraha (Abstinence From Avariciousness) are the Five Yamas (Forms Of Restraint)."

Yoga Philosophy of Patanjali, Translation and commentary by Samkhya-Yogacharya Swami Hariharananda Aranya, p. 208.

Here we get detail on what is meant by "restraint." The very idea of these "restraints" tells us what *Renunciation* looks like. Such *renunciation*, then, is the heart of Yoga. And "Yoga" (union with God) is the most reliable path to God. Now, this ancient text was written in Sanskrit, which is the oldest language. Sanskrit is a very exacting language not subject to playful interpretation. The idea that these texts have been distorted or misinterpreted over time is empty air. In general, if you read many translations of the *Yoga Sutras*, they come up saying basically the same thing, especially the farther back you go. These are the specific "self-restraints" included in the Eight Limbs of Yoga.

One of the restraints given is *"bramacharya."* The term *"bramacharya,"* like many yogic terms, is technical and nature, and refers to one thing, and one thing only: sexual celibacy. In many English texts of this century the words "continence" or "celibacy" are substituted for *bramacharya*, which are the closest English words to the more exacting and specific *bramahcharya*. Modern apologists and flakes of various types attempt to water down the clear statements of this and other scriptures. They argue that "celibacy" doesn't really mean "celibacy." (As if this is am impossible attainment.) They actually forget what "celibacy" has always meant in the English language: complete abstinence from any sexual activity. Moderns now have silly ideas about what celibacy is. Some American women call themselves "celibate" just because they have not been "in relationship" for a while. But is more than just not having sex with a boyfriend for a while. Some Americans actually think they are "celibate" because they "only masturbate" instead of having "real sex." A very is a sad situation. So, many try to water down the meaning of celibacy, ensuring that many -- especially men -- remain powerless, ignorant and ineffective in their spiritual pursuit. But bramacharya means: no orgasms, at minimum. The broader meaning is no thought of sex or sexual titillation. Dreadlocks and a bad smell don't put you here. If you are a brahmachari, you have no orgasms. If you have an orgasm in dreams, you have lapsed. (Something that will happen in the beginning, until you have purified your astral samskaras too.) If you are an *earnest* brahmachari, who is going deeper, you don't look at the rear ends of women as they go by; you don't feel a drop in your private parts when you look at a woman; you don't imagine having sex with any woman, etc. That is the direction of the brahmachari.

The Indian yogic scholar I.K. Taimni writes in his commentary on the sutras:

"Of all the virtues enjoined in Yama-Niyama [the observances and restraints] [bramacharya] appears to be the most forbidding and many earnest students who are deeply interested in Yogic philosophy fight shy of its practical application in their life.... Many western writers have tried to solve the problem by suggesting a liberal interpretation of Bramacharya and taking it to mean not complete abstinence but regulated moderate indulgence within lawful wedlock. The Eastern student who is more familiar with the traditions and actual conditions of Yogic practice does not make this mistake. He knows that the real Yogic life cannot be combined with the self-indulgence and waste of vital force which is involved with the pleasures of sex life and he has to choose between the two. He may not be required to give up sex life all at once but he has to give it up completely before he can start the serious practice of higher Yoga...."

The Science of Yoga, The Yoga Sutras of Patanjali with Commentary by I.K. Taimni, p. 213

Here we give one more of the Yoga Sutras, bearing on celibacy. (It is interesting that within this terse and weighty text, celibacy makes an appearance in two sutras.)

"On being firmly established in sexual continence vigor (virya) is attained."

The Science of Yoga, The Yoga Sutras of Patanjali with Commentary by I.K. Taimni, p. 241

This sutra is taken from a section describing the results obtained when one is firmly established in each of the *restraints*. It is a given, then, that becoming "firmly established" in *bramacharya/celibacy* is part of the road to liberation. I.K. Taimni gives some excellent commentary on this sutra in *Science of Yoga:*

"*Virya* which is translated as vigor does not mean merely physical energy which no doubt results from the conservation of sexual energy. *Virya* is connected with our whole constitution and refers to that vitality which makes all its parts vibrant, so that all weakness, laxity and inadequacy disappear and are replaced by extraordinary resilience, strength and energy. ...there is an influx of energy from the higher planes imparting vigor and strength to every vehicle {astral and physical body] it touches.

"It is a well known doctrine of *Yogic* philosophy that there is a very intimate relation between sexual energy and the energy which is required for bringing about the mental, moral and spiritual regeneration aimed at in *Yogic* discipline. (Emphasis *added.)* In fact the sexual energy may be considered to be only a gross form of this subtler energy which is called *Ojas*. As long as the sex life continues much of this special kind of energy in the body is used up in this manner. But after *Bramahcharya* has been well established the possibility opens for the utilization of the conserved energy for the various changes which the *Sadhaka* [aspirant] is trying to bring about in his body and mind. *(Emphasis added.)* The current of energy which had previously been kept directed to the sexual regions and was being exhausted in sexual indulgence can now be utilized for the purposes mentioned above. But this sublimation and diversion of this energy is possible only for those who have obtained a complete mastery of their sexual instincts and not merely abstained for indulgence for some time. Such people who are able to conserve,

transmute and direct this energy consciously towards the cerebrum are called *Urdhva-retas*, *Urdhva* meaning upwards and *Retas* meaning sexual energy.

"This complete control of sexual energy is acquired not merely by abstention from the sex act but also by....control of thoughts and desires so that not the slightest thought or desire connected with sex or suggesting sex ever enters the mind...For this current of energy referred to above is extremely susceptible to thought and the slightest thoughts connected with sexual desires immediately stir up and direct the energy to the sexual organs. *Bramacharya* is, therefore...a control of the thoughts so complete that not the slightest stirring of our sex instincts is possible at any time. It is only under such conditions that the grosser energies of the body can be sublimated to serve the higher purposes of the soul. And the earlier in life we begin this self-discipline the easier it is to acquire this control."
The Science of Yoga, The Yoga Sutras of Patanjali with Commentary by I.K. Taimni, p. 242-3

Here we are discussing the psycho-physical role celibacy has to play in Divine attainment. Yet, is good to forget for a moment about these truths of Nature. Instead of thinking about celibacy as the power by which you "storm the gates" of God's kingdom (though it's true), it is good to be one who offers up his sexual energy to the Divine, in love, as a worthy gift. Celibacy is one of the chief sacrifices that pleases God. If you are seeking the Lord of All Creation and the Bestower of Every Possible Boon, it is reasonable to expect that you would want to offer up something special for that "Pearl Of Great Price," the Lord's companionship. And how fitting to offer up something that is a lot like Him -- the creative life force. What but your own creative life force could serve as so worthy a token of earnestness for the Divine Friend?

Sage Vasistha, Guru of Rama, The Yoga-Vasistha

The *"Yoga Vasistha,"* by the sage Vasistha, is one of the most valuable books on yoga. It is ancient and profound, and also amazingly entertaining. It says:

"First destroy the mental conditioning by renouncing cravings..."

Vasistha speaks movingly and repeatedly about the "false world appearance." *It is renunciation that sets the stage so that the seeker may finally perceive the truth about the "false world appearance."* You have to turn off the noise before you will hear the alluring celestial song. For example, sages such as Yogananda state that one can only begin hearing the sound of Aum when his body identification has been substantially diminished. Then, the sound of Aum floats you Godward like some powerful celestial barge. Simply raise a sail... You must extract yourself from involvement with gross physical sensations before you can find and experience the higher, supernal sensations of God-contact. How much more so, if you are to become established in That.

"Woe unto him who is unable to give up cravings, for this is the sole means to one's ultimate good."
"He who does not allow his mind to roam in objects of sense pleasure is able to master it [his mind]."
The Yoga Vasistha
Renunciation lays the groundwork for enlightenment. This is the word of the Avatars, Christ Sages, and the great Yogis past and present. There is no confusion about it. Lovingly, patiently wean yourself away from sense addictions. Then you will be able to attain bliss, and all the highest good. Then lovingly, patiently, and by your own example, teach your children the same knowledge and bliss. They will not learn renunciation or bliss if they are institutionalized and raised by government schools. They will only learn it by being around joyful, peace filled, bliss permeated parents. The reason we teach our children to avoid sense addictions is the same: So that they also, not mired in the quicksand of sense addictions, will have the opportunity to realize the highest good.

As in all ancient schools of yoga, renunciation and restraint of the senses, especially in basic moral terms, are considered the "ABC's" of the spiritual path. The higher mystical path is commenced only after basic morality is mastered, such as no sex out of wedlock. Then one moves into the richer austerities and the higher life begins. The fact that westerners have wandered far from this path doesn't make it any less true. One reason that sensual renunciation is paramount in the enlightenment path has to do with the effort to settle and interiorize the mind, which leads to realization. When the mind is sensualized, it is drawn without, towards the false world of matter. Also any addictions to external or physical sensations keep the mind constantly agitated, whereas the first and ultimate goal of yoga is the stilling of the mind, or in the words of Patanjali, "the cessation of vrittis." (Fluctuations in the mindstuff.)

The ignorant abound today. Many Rajneesh-influenced women now work as whores while posing as teachers of spirituality. They seek to discredit celibacy while hoisting their rank notions of "sacred sex" and their spurious "tantra." What they do is weaken gullible males, making them craven sex-addicts, but now with delusional notions that keep them trapped. They become unable to intellectually ponder the destructiveness of non-procreative sex and actually view their sin as spirituality. They become restless pursuers of orgasm and women, moving ever further away from the possibility of genuine spiritual effort, esoteric knowledge, spiritual perceptions -- or the Saints. These "tantra" promoters destroy our nation, and serve quite splendidly both the interests of commerce and the power elites who seek the docile enslavement of nations. Sex-addicted men do not win wars, or even battles, nor can they even mount effective resistance. Meanwhile the path to glorious sainthood becomes blocked for them.

Celibacy is that great mark; the great line that is crossed by some and not by others. Celibacy makes you profoundly different in a multitude of ways. Celibacy makes you divinely capacious and effective. Celibacy marks the difference between the dabbler and the serious adventurer in spirituality; it marks the difference between the spiritual dilettante and the fearless spiritual hero.

Others

Swami Sivananda

"Celibacy is to a Yogi what electricity is to an electric bulb. Without celibacy no spiritual progress is possible. It is a potent weapon and shield to wage war against the internal evil forces of lust, anger and greed. It serves as a gateway for the bliss beyond, and opens the door of liberation. It contributes perennial joy and uninterrupted bliss. It is the only key to open the Sushumna (the chief among astral tubes in the human body running inside the spinal column) and awaken the Kundalini (the primordial cosmic energy located in the individual). [Emphasis added.*]* *There cannot be any language without words. You cannot draw a picture without a canvas or a wall. You cannot write anything without paper. Even so, you cannot have health and spiritual life without celibacy."*

Swami Vivekananda

From "Swami Vevekananda, Inspired Talks"

The ever recurring theme of his teaching was God-realization. He would always come back to the one, fundamental, vital point:

"Find God. Nothing else matters."

He emphasized morality as the basis of the spiritual life. Without truth, non-injury, continence, non-stealing, cleanliness, and austerity, he repeated, there could be no spirituality. The subject of continence always stirred him deeply....

"Don't you see," he would say eagerly,

"there as a reason why chastity is insisted on in all monastic orders? Spiritual giants are produced only when the vow of chastity is observed. Don't you see there must be a reason? There is a connexion between chastity and spirituality. The explanation is that through prayer and meditation the saints have transmuted the most vital force in the body into spiritual energy. In India this is well understood and yogis do it consciously. The force so transmuted is called ojas, and it is stored up in the brain. It has been lifted from the lowest centre to the highest."...

He would plead with the students as if to beg them to act upon this teaching as something most precious. Further, they would not be the disciples he required if they were not established in chastity.

"Swami Vivekananda, Inspired Talks Ramakrishna-Vivekananda Centre, " **p. 8-9**

Swami Brahmananda

"Next, practice continence. Without perfect chastity, no one can hold fast to high spiritual ideals. To nourish the body, mind and brain and to secure their fullest development, continence is essential. A special spiritual nerve develops in a chaste man. With its aid, his memory, his capacity for spiritual understanding and his faith in God increase. He is able to experience spiritual truths which lie beyond the reach of the senses. That is the reason religious teachers stress the ideal of chastity."
"The Eternal Companion -- Brahmananda, His Life and Teachings," **p. 160-161**

"So long as Mother Kundalini moves in a downward direction, the mind of man runs after things relating to the phallus, the anus and the navel. But as She rises up, the mind also rises; it then moves toward things spiritual. **p. 168**

"Real austerity is based upon these three principles: first, you must take refuge in the Truth. Truth is the pillar to which you must always hold, while performing any action. Second, you must conquer lust. Third, renounce all cravings. Observe these three principles. That's real austerity. To conquer lust is the most important of them all. It has been declared in our scriptures that he who practices continence for twelve years can easily attain God. This is the most difficult task. I can tell you form my own experience that it isn't possible to meditate properly unless you keep continent. The craving of lust is very subtle, and extremely difficult to control. That's why a spiritual aspirant must always be careful in associating with the opposite sex. Through continence a special power is stored up in the brain. If a man becomes established in continence, he will begin to see the expression of God everywhere. But remember, it is not possible to practice continence without devoting yourself to the performance of japam [meditation].
p. 208

"If you have the slightest desire for name and fame or craving for fleshly enjoyments you cannot reach him."

"...without continence and the practice of meditation, you can't grasp the spirit of the enlightened ones; neither can you understand the scriptures." **p. 179**

If one practices chastity for twelve years, he attains the highest. You must practice continence." **p. 199**

"Sri Ramakrishna used to say: 'He who has given up sense-enjoyments for God's sake has already covered three-quarters of the journey.' " **p. 140**

"Perfect continence is the sole condition of success in spiritual life. And it is difficult, no, it is impossible, to practice absolute purity without love and faith in God." **p. 140-141**

"Banish all fear and weakness. Never weaken your mind by thinking of past mistakes." **p. 164**

" 'I will conquer lust, I will conquer anger and greed.' If that is your way of approach, you can never conquer them; but if you can fix your mind on God, the passions will leave you of themselves...Call on God, and pray to him. Then the sense-objects will no longer attract you." **p. 196**

"Begin today, this very evening. Once in the morning and once in the evening practice japam and meditation. Practice for at least two years. You will find great joy; spiritual emotions will arise; a new vision will open up." **p. 201**

"Never lose faith in yourself. The Lord will do everything for you. Have faith in Him. Repeat His name. He will reveal the truth to you. Don't be restless. Have patience, and go on struggling. Struggle and you will surely reach Reality. **p. 217**

"First of all, be firm in your vow of chastity. Everything else will follow. You can't live a continent life unless you devote yourself to God, and without continence realization of God is impossible...I beg you, my dear children, make some effort...You will become heirs of immortal bliss; you will be blessed with the vision of God." **p. 141**

Swami Chidananda

The greatly revered Swami Chidananda, successor of the late Swami Sivananda of Rishikesh, cautions:

"The spiritual life starts with your recognition that as long as you keep going headlong in the pursuit of sense satisfaction and pleasure, you are not going to move one step. You will not have even started. The beginning stage itself of the spiritual life is a turning away from sense experience and sense indulgence, and starting to move in the opposite direction."

Swami Vivekananda

The glorious and resplendent Swami Vivekananda, favorite disciple of Ramakrishna, who came to the West and electrified audiences with his astonishing mind and vibrant speech, years before the arrival of Yogananda. He was the essence of manhood and renunciation, and divine knowledge. Ramakrishna stated that once Vivekananda remembered his own true identity, he would not stay in the world long.

An avid celibate, Vivekananda made mahasamadhi (conscious exit from the body) at a young age by raising all of his life force up his spine. But not before leaving many inspiring words and a noble example to follow.

Buddha on Celibacy

The founder of Buddhism was clear and emphatic in his teachings about sex and morality. No man could be a Buddhist monk without celibacy, and women weren't allowed at all. Lord Buddha also predicted that creating Buddhist orders for women would bring the end of Buddhism, because of the sex desire that would ensue. Traditional morality and sexual restraint, far from being categorized as "extreme asceticism," was the simple human baseline attainment. Without it spiritual development could not begin. In his writings Lord Buddha repeatedly decries lust, the mother of all forms of desire. And in Buddhism, desire is the cause of all sorrow.

"The fields are damaged by weeds,
mankind is damaged by lust:
therefore a gift bestowed on those who are
free from lust brings great reward."

Gautama the Buddha
The Dhammapada, Chapter 24, Verse 356

Buddha and Buddhism

Many in the west are developing an interest in Buddhism. But it may be that many of them would flee from a room where Buddhism was actually preached. Sexual restraint and celibacy are fundamental to original Buddhist teachings, yet I see many fans of Buddhism at ease with fornication. Their involvements with various temples and rinpoches (a kind of Buddhist guru) seem not to create any discomfort or conflict in them. I was recently at a major Buddhist center in Boulder, Colorado and overheard the receptionist saying that he was about to be "married" to the girlfriend with whom he had been cohabiting for many years. This sort of shoddy morality is actually foreign to original Buddhism. The public Hollywood types I see professing an interest in Buddhism don't apparently have much interest in the renunciation of sex or fame -- or even sex, drugs, and rock and roll for that matter. This is all a bit bizarre considering what Buddha actually taught, as well as the traditions of Buddhist civilization.

The following verses are taken from *The Dhammapada*, one of the oldest and most important Buddhist scriptures. The verses it contains are considered to be the actual sayings of the Buddha. Keep in mind that in conventional English usage, the term "lust" has long had the primary meaning of sexual arousal and desire.

The Dhammapada of Buddha

"Those who are immersed in lust, run down the stream of desires as a spider runs down the web which he himself has spun;
having cut this bond, the steadfast retire from the world, with no backward glance, leaving all sorrow behind."
The Dhammapada
Translated by Irving Babbitt, 1936
Chapter 24, Verse 347

"The misguided man whose thirst, running towards pleasure, is exceeding strong in the thirty-six channels [of the senses], the waves will sweep away -- namely his desires that incline to lust. The currents run in all directions, the creeper of passion stands sprouting; if you see the creeper spring up, cut its root by means of wisdom. A creature's pleasures are extravagant and luxurious; sunk in lust and looking for happiness men undergo (again and again) birth and decay."
Ibid. Chapter 24, Verses 339-341

"If a man is tossed about by doubts, swayed by strong passions and yearning only for what is delightful, his thirst will grow more and more and he will indeed make his fetters strong."
Ibid. 24:349

"Cut down the whole forest of lust, not a tree only! Danger comes of of the forest of lust; when you have cut down the forest of lust and its undergrowth, then, monks, you will be rid of the forest and free!"
"So long as the love, even the smallest, of man towards woman is not destroyed, so long is his mind in bondage, as the calf that drinks mild is to its mother."
20:283-284

"There is no fire like lust, there is no spark like hatred, there is no snare like folly, there is no torrent like greed."
18:251

"He who, unwearied, sits alone, sleeps alone, and walks alone, who alone, subdues himself, will find delight in the outskirts of the forest."
21:305

NOTE: "Edge of the forest" means the edge of the material world, in between this world and the next.

"From sensuous delight comes fear, from sensuous delight comes fear; he who is free from sensuous delight neither sorrows no fears.

"From lust comes grief, from lust comes fear; he who is free from lust neither sorrows nor fears.
16:214-215

"In the body restraint is good, good is restraint in speech, in thought restraint is good, good is restraint in all things."
25:361

"If a man's thoughts are free from lust, if his mind is not perplexed, if he has renounced merit and demerit, then there is no fear for him while he is watchful.
3:39

"The thirst of a heedless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest. Whomsoever, haunted by this fierce thirst, the world overcomes, his sufferings increase like the abounding birana grass. But whose overcomes this fierce thirst difficult to conquer in this world, sufferings fall from him like water drops from a lotus leaf."
24:334-336

"He in whom a desire for the Ineffable has sprung up, whose mind is permeated by his desire and whose thoughts are not bewildered by sensuality, is said to be 'bound upstream.'
16:218

"He who is beyond merit and demerit, who lives chastely, who with knowledge passes through the world, is truly called a medicant (sanyyasin)."

"He who, though richly adorned, exercises tranquillity, is quiet, subdued, restrained, chaste, and has ceased to injure all other beings, is indeed a Brahman, an ascetic, a friar."
10:142

"There is no satisfying lusts ever by a shower of gold pieces; he who knows that lusts have a short taste and bring suffering in their train is wise."
14:186

"Even in heavenly pleasures he finds no delight; the follower of the Supremely Enlightened One (Buddha) delights only in the destruction of every craving."
14:187

"The gods ever envy him whose senses like horses well broken in by the driver, have been subdued, who is free from pride, and freed from evil propensities."
7:94

"The man who is free from credulity, but knows the uncreated, who has cut all ties, removed all temptations, renounced all desires, he is the greatest of men."
7:97

"Four things befall the heedless man who courts his neighbor's wife -- first, acquisition of demerit, secondly, an uncomfortable bed, thirdly, evil report, and lastly, hell.
22:309

"Forests are delightful; where the worldly find no delight, there the passionless will find delight, for they look not for pleasures."
7:99

"Leaving all pleasure behind, and calling nothing his own, the wise man should purge himself from all the impurities of the heart."
6:88

"Many men whose shoulders are covered with the yellow robe [those who sport religious garb or costumes] are of bad character and unrestrained; such evil-doers by their evil deeds go to hell."
22:307

"What is the use of thy matted locks, O fool! Of what avail thy raiment of antelope skin? Within thee there is ravening, but the outside thou makest clean."
25:395

NOTE: This is a good reference to "fashion saddhus" of the west. They call attention to themselves with glamorous spiritual garb of the east, piling their hair on their head as if they are Indian renunciants. They don't understand that a real renunciate renounces fame, distinguishing himself, and setting himself above others. Moreover, many "fashion saddhus" are severely lacking in spiritual and moral culture.

"He whose appetites are stilled, who is moderate in food, who has perceived void and unconditional freedom, his path is difficult to understand like that of birds in the air.
7:93

"Hunger is the greatest affliction, the body the chief source of sorrow; if one knows this truly, that is Nirvana, the highest happiness."
15:203

"By oneself the evil is done, by oneself one is defiled."
10:166

"If a man commits a sin, let him not do it habitually; let him not rejoice therein; sorrow is the outcome of evil."
9:117

"What ought to be done is neglected, what ought not be done is done; the evil proclivities of unruly, heedless people are always increasing.
But they who, ever alert, meditate on the evils of the body, do not follow what ought not to be done, but steadfastly do what ought to be done. The evil proclivities of watchful and wise people will come to an end."
21:293

"If a man can recite but few sacred verses but is a follower of the Law, and having forsaken lust and ill-will and delusion, possess true knowledge and serenity of mind, he, clinging to nothing in this world or that to come, has indeed a share of

the priesthood."
1:20

"Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds, is the reward of the first step in holiness."
13:178

"Not merely by discipline and vows, nor again by much learning, not by entering into meditation, nor yet by sleeping apart do I earn the bliss of release which no worldling can know, Monk, be not confident as long as thou has not attained the extinction of desire."
19:271-272

"If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure and look to the great."
21:290

"The gift of the Law exceeds all gifts; the sweetness of the Law exceeds all sweetness, the delight in the Law exceeds all delights; the extinction of thirst overcomes all suffering."
24:354

"This mind of mine went formerly wandering about as it liked, as it listed, as it pleased; but I shall now control it perfectly as a rider controls with this hook a rutting elephant.
...Draw yourself out of the evil way, like an elephant sunk in mud."
23:326-327

NOTE: The above verse easily references sexual desire because a rutting elephant is an elephant in heat.

"Him I call indeed a Brahman [holy man] who...is meditative, free from lust and doubt, free from attachment, and content."

"Him I call indeed a Brahman who, having forsaken and utterly eradicated lusts, has gone forth into the houseless state."
25:414-416

"Him I call indeed a Brahman, who, having forsaken and utterly eradicated craving, has gone forth into the houseless state.

"Make thyself an island, exert thyself, and that promptly, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt enter into the heavenly world of the elect.
18:236

"O monk, bale out this boat! If emptied it will go quickly; having cut off lust and hatred, thou wilt reach Nirvana."
25:369

Of the people thus excellently virtuous, abiding in earnestness and emancipated through true knowledge, Mara (the tempter) never finds the way.
4:57

The Dalai Lama

"The practice of morality -- guarding your three doors of body, speech, and mind from indulging in unwholesome activities -- equips you with mindfulness and conscientiousness. These two factors help you avoid gross forms of negative physical and verbal actions, deeds that are destructive to both oneself and others. Therefore, morality is the foundation of the Buddhist path. The second phase is meditation, or training in higher concentration."
The Dalai Lama, The World of Tibetan Buddhism, p. 19

COMMENT
In Buddhism it is seen as pointless and harmful to train in higher esoteric work such as meditation, unless the aspirant is established first in basic morality. More from the Dalai Lama...

"The three immoralities pertaining to the body are:
1. The taking of the life of any living being -- ranging from men to the smallest insect, whether directly or indirectly.
2. Stealing or taking another's property without consent, directly or indirectly, whatever its value.
3. Committing adultery and indulging in perverted forms of sexual intercourse"
The Dalai Lama
The Dalai Lama Altar Book of Instruction
Section on "The Basic Tenets of Buddhism," Page 17

COMMENT
Notice that Buddhism ranks sexual immorality right up there with murder and theft. What qualifies as a "perverted form of sexual intercourse"? At the time of Buddha it was understood to include oral sex, anal sex, homosexual sex, and sex with animals.

COMMENTS ON THE DHAMMAPADA

Above are only bits of the Dhamappada. But it is not a long work. It should be strikingly clear that Buddha exhorted the renunciation of sexual lust. As you go through this work it is easy to construe many other verses as referring to sexual desire, but euphemistically. References to "sin," "appetite," "hunger," "craving" abound. These may be taken broadly, but one has the sense that they are also other ways for the Buddha to hit the issue. As I read it I gather that nearly half of its sayings rebuke sexual lust.

It is as if the sexual desire issue is really at the heart of Buddha's teachings in this major Buddhist scripture. An essential teaching of Buddha is that suffering ends when desires are ended. And in the Dhammapada it is as if sexual lust is singled out as the lead dog in the Desire Train. And it is a true fact that one needs to blunt

sexual desire first in order to begin blunting the other ones. It seems that sexual lust is like a vine from which hang the grapes of many other kinds of desires. Notice also that he puts sexual lust on a par with hate.

WHY WESTERN BUDDHISTS ARE MORALLY CONFUSED

The Buddha made generous use of the words "sin" and "lust," just as if these things really exist; just as if they are major obstacles to enlightenment. But the strange thing is this: If an honest lecturer today, in a gathering of modernes interested in Buddhism, were to state these teachings too plainly, he might empty out the hall! Only a few hardy souls might remain sitting. Many of those who purport to be interested in Buddhism even have a problem with the words "sin" and "lust." How did this happen? How has Buddhism in the west become so compromised? How is it that it attracts those who *aren't* attracted to it in truth?

There are several probable causes for this confusion. One humorous one may be that many don't realize the novel *Siddhartha* to be fiction from the fevered mind of a western novelist. In the novel, Hermann Hesse pictures Buddha consorting with a whore. I have actually met people who think that this slop is an historical account.

A second cause is that the first form of Buddhism presented strongly in the west was the Tibetan variety. (Also called Vajrayana, or "Tantric Buddhism.") This strain of Buddhism is actually considered by many to be a corrupted strain of Buddhism.

A third misfortune: This Tibetan strain was presented very energetically here by a dissolute alcoholic.

A fourth cause is that Tibetan Buddhism was promoted (by him and others) among the youth of the 70's and 80's who were morally confused. They found a comfort zone with a religion that they believed not only allowed immorality, but raised it to the level of religious experience. The promoters of Tibetan Buddhism allowed this to facilitate institutional growth and power.

So the type of Buddhism spreading most in America is Tibetan Buddhism, or "Tantric Buddhism." This is the Buddhism of Tibet and the Dalai Lama, who we see smiling on so many magazine covers. The Tibetan strain, as distinguished from the more classical form called Theraveda, has a special little "back room" in it where the public perceives sexual activity is going on. Let us discuss Tibetan Buddhism a bit.

Vajrayana, or "tantric Buddhism" is considered by historians to be an aberrant form. In "The Buddhist Tradition," by William Theodore de Bary I quote from the chapter "Tantricism and the Decline of Buddhism in India":

"Among the chief features of the ritual of Vajrayana was the repetition of mystical syllables and phrases (mantra), such as the famous Om mani padme hum. Yoga postures and meditation were practiced. But the Tantric groups also followed more questionable methods of gaining salvation. It was believed that once the adept had reached a certain degree of spiritual attainment the normal rules of moral behavior were no longer valid for him, and that their deliberate breach, if committed in an odor of sanctity, would actually help him on the upward path. Thus drunkenness, meat-eating, and sexual promiscuity wore often indulged in, as well as such repulsive psychopathic pratices as eating ordure, and sometimes even ritual murder. Such antinomianism was perhaps the logical corollary of one of the doctrines which Tantric Buddhism took over from the Yogachara school of Mahayana, that all things in the universe were on ultimate analysis the illusory products of mind."

DICTIONARY
***antinomian:** *One holding that faith frees the Christian from the obligations of the moral law.*
Britannica World Language Edition of Funk & Wagnalls Standard Dictionary, 1962

CONT...
"We must not believe that the whole of Tantric Buddhism is included in the practice of unpleasant secret rites. Many Tantric circles practiced such rites only symbolically, and their teachers often produced works of considerable philosophical subtlety..."

"The Vajrayana developed its own system of philosophy... It admitted the emptiness of all things, but maintained that, once the emptiness was fully recognized, the phenomenal world was not to be disparaged, for it was fundamentally identical with the universal Emptiness itself. Thus the adept was encouraged to utilize the phenomenal world for his psychic progress to supreme wisdom. The world was a Means (upaya, a masculine noun in Sanskrit), and full consciousness of the Emptiness of all things was the Supreme Wisdom (prajna, a feminine noun), often personified both in Mahayana and Vajrayana circles as a goddess. Final bliss was to be obtained by the union of the phenomenal Means with the noumenal Wisdom, and the most vivid symbol of such union was sexual intercourse. Thus a philosophical basis was found for the erotic practices of Tantric Buddhism. The Vajrayana position was rather like that of certain deviationist Christian sects, the morals of which were completely antinomian, because their members were the Elect, and thus above the law."*

The Buddhist Tradition in India, China and Japan
Page 113-114
Edited by William Theodore de Bary

So the Tantric strain has something in its "back rooms" that appeals to the average sense-addicted person, and that is the notion that "sex can be spiritual." Originally in Tantra, the concept could only work for the monk-turned-"enlightened master" who was beyond sense enjoyment. (Whether the idea itself is a valid or helpful notion we will address elsewhere.) It was never meant to be an introductory teaching, rather a "secret teaching" for the advanced ***monk***.

But the rank and file sign on for Tibetan Buddhism enthusiastically, aware of this concept and probably attracted to it -- aware of the little "back room." Now take an "aspirant" who doesn't go in much for the idea of a "master" anyway. (A common situation: *Isn't everybody just pretty average, like me?* And: *Hey, this is America. Isn't our real religion "democracy" and "equality"?)* It only takes a wink of an eye for the ordinary folks to assign for themselves the prerogatives of a "master." Thus they can be as sleazy as they like, and now it's high religion.

What we end up with is the tattooed blonde sipping lattes in the coffee shop threatening to show us her pubiscus with an dropping pant line, wearing mala beads and feeling "I'm a Buddhist." Or the smooth spiritual dilettante with his cell phone, sporting the same spiritual accoutrements, wolfing about the temple looking for his next "tantra" partner. For them, it really has translated down to sinning as spirituality. After all, don't the masters do it?

There appear to be teachings of sexual restraint within the Tibetan traditions. (Such as those quoted above from the Dalai Lama.) And it appears that Tibetan monks are supposed to be celibate.

But it also appears that the modern Tibetan spokesmen soft sell the moral facts. They don't state it vigorously like their founder did, at least not in many public settings I've seen. Is it to stay cuddly with Hollywood types and modernes?

To me there has always been a mystery about the amenability of Tibetan Buddhism to modern America, as opposed to the other forms. Consider its many strange deities, its repetitive chants and prostrations, and its odd meat-eating Llamas. (I remember one llama who hacked and coughed all through his lecture because of his cigarette addiction. I remember another who had had worn holes in his voice by chanting so much in the same range.) One wonders: Why is this particular form of Buddhism taking such hold here? The emphasis on compassion and harmlessness in the Tibetan tradition is naturally attractive to American seeks today. But as today's naive westerners approach Buddhism's temple door, do they think that the monk is giving them a wink?

It is very human to want the glamour of religiosity and high mysticism in life, while keeping hold of lust and desire. For modernes today, glamour, mystery, and "high spiritual attainment" have become another set of fashionable tokens to collect in the desire bag. I am sure that the cigarette smoking llama was an appealing guyone for all the marijuana users I saw attending his talk. And I've know very randy males avid about Tibetan Buddhism; it was easy to them pleased by the idea of high llamas doing sex.

Maybe if you dolled up a house like a temple, and let people believe a whorehouse really lies is inside, it would explain a crowd.

It is my opinion that Tibetan Buddhism is failing to clear up moral confusion among people in the west.

In another section we will deal with a certain "teacher" from India who actively fomented moral confusion and the decay of dharmic knowledge: Osho-Rajneesh.

Benefits of Sexual Restraint and Celibacy

--- Benefits Are Immediate, Diverse, and Broad Ranging --
-- The Special Phenomena That Arise For
the Sexual Renunciate and Celibate--

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

Any sexual self restraint has great benefits to man morally, emotionally, and physically, and conduces to all prosperity.

In later sections we reveal the truth about celibacy and its role in the religious and spiritual life: that celibacy is the *sine quo non* of the higher spiritual life; that celibacy is the "engine of enlightenment"; that celibacy makes possible the deeper meditation; that celibacy steadies the mind, and more.

But most men and women, especially if raised in a morally degenerate civilization, are out of control with their sexuality -- even sexually addicted -- by their 20's. For them, the attainment of real celibacy will take time and work. And most will not be pursuing the life of meditation, solitude, and mysticism. The "higher taste" for such a life can be lifetimes in the making, when the soul or "jiva" finally becomes disgusted with the inferior pleasures in preference for finer pleasures. (The path back to God mainly consists of developing higher tastes.)

So it is realistic to assume that many will not cleave to such a high ideal, or attain it in this life. But is celibacy therefore useless to them? No! No! No! The pursuit of celibacy itself is the only real way to attain even a reasonable level of sexual self restraint. *Anyone who fails in perfect celibacy has nevertheless attained a great attainment because they are learning to curb their sexual desire and develop mastery over it.*

So let us even take a step down from that highest ideal--true bramacharya--and discuss *the enormous personal advantages that come with mere sexual self-restraint.* The above sutra states that *"any sexual self-restraint"* gives "great benefits" to man. What are these benefits?

Right now we will talk about the enormous psychic damage that comes to men who have no sexual self restraint, as well as the social and cultural damage. Then we

will discuss the benefits that will accrue when people -- especially men -- get a handle on their greatest power.

This material was written from a male perspective, and men are sexually very different from women. Also it is more difficult to attain celibacy and sexual self-restraint for a male. However, when he attains it, the effects on him are immediately greater. This is because when a male has orgasm, he has an enormous loss of life substance in the form of the procreative pearls. When a man has sex, something issues forth from his body and is lost. This is not so for the woman. In bodily terms, the woman is the actual winner in the sex act; the male is the actual loser. What issues forth is the most potent and sacred substance in his body, much richer than his blood. One of the most ignorant features of the American mind is the failure to analyze this or appreciate this loss, or to comprehend it's impact on man. All ancient cultures, where life moved slowly and people observed things, did not miss the fact that in the male orgasm something is lost and given up. They also did not miss the fact that this loss has a tremendous effect on the male. The Taoist culture that emerged in ancient China, the Vedic culture of India, and almost all of the indigenous cultures -- clearly apprehended the significance of the loss of semen on for the male, and it's effects on him, both in subtle and obvious terms. In an earlier section we treated the fact that the male orgasm is really his period. He becomes weakened by it physically and especially he is weakened in character. Through his "period" he loses his energy and vitality. He loses his drive and his ambition. He loses his courage and nobility. Then he mood-alters to fill the emptiness with mindless addictions and obsessions. Or he may go drink and use drugs.

Since the orgasm has this negative effect on males, its avoidance has the opposite effect. By storing up sexual energy a man becomes stronger, healthier, and more vital. He become more ambitious to and creative in doing good. He becomes more patient and successful with people. And he develops stamina and endurance to see his works through to conclusions. So the sexually restrained male becomes more successful in general. Beyond that, he even develops occult power to influence things by sheer thought and will. In fact:

To a Full Renunciant, God Gives All Power and All Worldly Authority. This is a Natural Law.

In the Bible we have a fascinating scene in which Christ finally becomes what He is. This is called the "Temptation of Christ," and there is a strangely similar story in the scriptures surrounding Buddha as well as other Christ lights. What is important to note are two things: The scene is entirely about Christ's renunciation. It is a test of His Renunciation and he ends up having to renounce every worldly pleasure before he passes to the highest state. But the pleasures are not renounced only in theory: They are actually offered to Him. The same scene took place before Buddha: He saw the entire creation bowing down before Him, and then He renounced it.

So the second fascinating point is that the Renunciate attracts everything. Along the way, he can actually attain any worldly thing. The more austerities, the better your karma. The better your karma, the more lovely things are given to you, and the more your material attachments are tested.

Your temptations increase as you becomes a renunciant, because one becomes more attractive to all of nature. You become a magnet for Nature. And because you are no longer in Nature's thrall, Nature becomes your thrall. This goes on, incarnationally, until you have experienced enough to renounce all. This is a profound metaphysical truth, and fascinating to watch. The aspirant will be tempted many times, and many times he may fall before attaining final liberation. The great yogi Swami Vivekananda wrote about the phenomenon this way:

"When you renounce nature you find that she takes an interest in you. When you renounce her a little more, she begins to chase you. And when you finally don't care for her at all, she becomes your slave."
Paraphrased, from "The Yogas" by Swami Vivekananda

Another way of stating the law is thus:
When you become entirely devoted to the Lord of Creation, All of creation becomes devoted to you.

And this is the last test.

Celibacy is giving everything you are to the Creator. As stated, celibacy is why the Catholic Church became so wealthy and powerful. The lack of renunciation among protestants is the reason Protestantism has always been splintered and weak. (Although the Catholic Church has gradually lost its renunciation culture, the Protestants scarcely had one from the start.) Celibacy is also the reason that SRF, the organization left by Paramahansa Yogananda, is growing and becoming powerful. And it is also the reason that all devotees and yogis end up materially well off. In the *Bhagavad-Gita* Krishna says to Arjuna:

"He who meditates on me with a oneness of mind, ever united to Me [God] through incessant worship, I remove his deficiencies and make permanent his gains.

Christ stated this same truth here: *"Seek ye first the kingdom of heaven and its righteousness and all shall be added unto you."* In the Gita (Sixth Chapter) Krishna assures Arjuna that even if one tries and fails in the path of Yoga or "Union," his next birth is higher, more comfortable, and conducive to liberation:
"He dwells for innumerable years in the heaven of the Righteous. And then this person who failed in yoga [and celibacy] is reborn in a family of the pure and prosperous."
The saint Ramakrishna put it in His sweet way:
"When the Lord of the estate is about to visit his servant's house, first workmen come paint the house; gardeners come trim the hedges, food and provisions are sent to fill the cupboards. Then the Lord of the Estate comes."

The renunciation path brings many higher pleasures. In the spiritual path, one disengages from grosser pleasures so that one can experience pleasures that are finer and more satisfying. Without first disengaging our consciousness from the grosser pleasure, we cannot perceive the finer pleasure. The Divine Being is the most subtle of Beings (and thus the most powerful.) That is why we must renounce the lower pleasures; get them out of our senses, before we can apprehend the highest, most fulfilling pleasure of knowing the Divine Being. You can't hear a beautiful violin symphony while you are listening to a lawnmower. We give up the gross pleasure of sexing (which never mattered to us at all as children, back when we were happier). But through this renunciation, we ultimately will gain a satisfaction far beyond it. Without giving up the false pleasure, our consciousness remains engaged with it and is unable to perceive the finer, higher pleasures. It is only difficult at the beginning, when one is not yet perceiving those higher joys. But the smoke must be cleared in order to perceive them. Ramakrishna, who was established in nirvikalpa samadhi, said a sweet thing:

A sailor has to work and toil to raise the sail. But once aloft, the sail catches the wind and progress becomes easy. Even so, spiritual life is difficult at the beginning. But raise your sail and the divine breeze will carry you of itself.
Ramakrishna, paraphrased from the Gospel of Ramakrishna

If you do enough work at the beginning, the path of renunciation becomes easier and easier, and more and more satisfying because of the things you come to experience. Think about it: Every night you become an amazing renunciate. You go without food for many hours, yet you never think about food during that time. During the day you pursue things that you believe you care about; that you believe are important. But during those eight hours you don't think of them at all. This is because you are so content during the night, abiding in the Ultimate Self. By renunciation of distracting things like sex during your waking state, you clear the way to be able to experience the all satisfying Self while even awake in the normal world. When you attain that, your life will be completely changed and upgraded naturally. To give you motivation to pursue renunciation, so that you can perceive the greater joy, the following section is written. In this section we will draw out some of the steps along the way as one sins sexually and fails to practice restraint. Then we will lay out many of the signposts along the way as one turns back and embraces renunciation. In some of these signposts you may recognize things you have gone through or are going through. Other signposts may surprise you. You are likely not aware of the blessings that do come to the renunciate and the celibate. The following sections are to inspire your quest, add to your faith, and steel your resolve to seek "the one thing worth attaining."

The quest for celibacy brings unique joy, as well as special developments in the mind and body of the aspirant. Take fasting as an example: Fasting is good for the

body. When done right, the body appears to have an inner "fasting program" and knows what to do. As soon as you have gone one day without food, the body seems to say, "Oh, I get it, he's finally fasting." The desire for food goes away, and the body jumps into special physiological cleansing routines. The body has carried this "fasting program" from time immemorial. It is the same with other spiritual activities of renunciation. There is a breathless state that dawns in deep meditation. The sages call it the state of *kumbhaka*. The body appears to know all about this and be quite happy with the state. It seems to have a "program" for the state of *kumbhaka*. All the esoteric spiritual states seem to be old friends to the human body. They greet each other and rejoice. Divine mother implanted all the right "programs" in our spine and body to bring us back to our true home.

It is the same way with the process of becoming celibate. The body seems to know all about celibacy and love it. When done right, the body knows what is going on and rejoices. The body knows what to do with the stored up sexual vitality, and gets benefits from it. Through celibacy I easily overcame a serious chronic illness. Go to the coffee shop and look at the wasted young men there who believe sexing is good. They look like waifs and old men. (Modern magazines that crow about health benefits of sex are of course printing what sells. A sex-loving editor can always find sex-addict scientists to spin theories validating the addiction.)

The truth is: Along the celibacy path, many lovely effects happen within the body that do not happen for other folk. Some of the effects are of plain value such as increased energy and greater powers of concentration. Others are more esoteric, known only to devotees, avid yogis, and saints. For example, with long meditation and celibacy the sexual organs sometimes vibrate noticeably -- no sexual feeling involved -- just a mechanical sense of humming or vibration. This happens as negative karma associated with the sexual organ is burned away and sloughed off. Or, men who fornicate madly develop larger and larger sexual organs, both in this life and incarnationally. Their eyes lose luster and their heads become smaller over incarnations. (The old folk notion about masturbation making you "go blind" is actually established in a deep truth -- conserving shakti puts a gleam in the eyes, and makes the eyes larger and more lustrous over lifetimes; wasting shakti makes the eyes dull in this life, and they become smaller over lifetimes. Take a look at modern pornography merchants and note their dull, sunken eyes.)

Those who practice celibacy, on the other hand, have a reduction of the size of their sexual organs. The special powers shown by saints in all ages is also deeply connected with the fact that they are established in celibacy. There are many more fascinating truths to know, as one moves deeply into the celibate bliss.

In this section I will catalog some of the landmarks along the way, known by myself and others, as one moves into the purity of the higher spiritual life. The following material is written for men, because I am a man and can speak best from that perspective. And it is men who I most want to help. Women will be helped

automatically when men take hold again of this knowledge. It is the male who is most culpable; most responsible, because of the special station he has been given. It is men who, finding this knowledge, can make the most difference in saving the world and making it beautiful again.

The next section describes the descent of the shakti, starting from the innocent state of childhood. We will take the descent down to a certain level, just where sexual perversion begins. Then we will stop the descent and describe life during the ascent of the shakti, as man practices restraint. Then comes a list of the higher benefits of successful sexual restraint and actual celibacy. We begin from the point of innocent childhood.

WHY SEXUAL RESTRAINT IS ESSENTIAL FOR DEEP MEDITATION, BRINGS THE SPIRITUAL ATTAINMENTS, ANDPAVES THE WAY TO SAMADHI

The great role of sexual restraint in spiritual attainment

Why mystics say that the transcendental direct experience of God can only be had by purification from carnal lust

Stored sexual energy is the fuel of meditation and one of the keys to samadhi

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

In developing the spiritual life, purity is everything. This has always been so for saints and sages. At the summit of spiritual development, the sage realizes how "everything is purity." He has this realization through the path of "purity is everything."

When a people become corrupt, the idea of purity is no longer applied to sexual and moral matters.

Another idea that has fallen into disuse is the concept of sexual and moral *purity*. The value of sexual and moral purity is well established in prosperous dharmic cultures. But it becomes forgotten or discredited as a prelude to society falling apart. In the modern west, there is a great value placed on the concept of "purity" when applied to certain material things. But now you seldom hear the concept applied to sexuality or morality. In a pricey health food store products promote their "purity." The juice is "pure fresh squeezed." The vegetables have no pollutants on them. The milk comes from cows fed a "pure" diet. Westerners even place value on their destructive addictive drugs, and speak in terms of the "purity" of cocaine and heroin! Yet the decadent westerner will quiver if you bring up the idea of sexual purity, or moral purity. This is strange considering that these values were inherent to the cultures of our ancestors; inherent to the greater western culture from which America springs.

The loss of any word, or the corruption of it's meaning, always correlates with a loss in the consciousness of the people. If a word is taken away, or rejected, or its meaning corrupted, then the people actually lose hold of the concept that word represents. An impoverished and de-evolved culture will have fewer words to describe fewer things. If a culture no longer uses the terms "sexual purity" or "moral purity," surely that culture is losing hold of those values, and even the concepts of them.

Nowadays, westerners barely have any concept of "purity" related to morality and sex. It is a basic reason western society is falling apart so rapidly. Through cultural degradation, all they are left with in general usage is the term "puritanical." This is a term that disparages the instinct toward moral purity, wedding "purity" with "tyrannical." This word originates with the excesses of the so-called Puritans who came to America to settle New England. Here those excesses, such as putting people into stocks, whipping folks, etc. are brought in to give "purity" a bad name. But it should be realized that such tamasic behaviors have little to do with the value of moral purity. The pure, celibate sages of Europe and India were pure without these negative traits. Kindliness and long-suffering are in fact the fruit of purity. To be oppressive toward others in the attempt to make them "pure" is ignorant and itself impure. (The Yoga-Sutra states that the proper attitude one should have toward wickedness is to ignore it, while praising the virtuous.) Yet you will find in the west that whenever someone teaches moral purity, they are soon impugned with the word "puritanical" as if it were a relevant term. There is no "tanical" in purity. Never was. Purity is simply purity. And sexual and moral purity are infinitely more important than the purity of your sugar, tobacco, or aspirin.

Renunciation is the prime attitude and technique of the religious devotee.

Sainthood begins and depends upon Renunciation, and especially sexual self-control. The saint Ramakrishna, who often spoke from a state of samadhi, said:

"The essence of the Bhagavad-Gita [primary Hindu scripture] is renunciation."

Renunciation allows an aspirant to become established in higher joys; higher fulfillments that are independent of any physical condition.

Renunciation allows the aspirant to attain the mental and physical state that conduces to kaivalya (liberation) and the ending of all suffering.

There are many forms of renunciation. All bring benefits to yourself and the world.

There are many forms, grades, and intensities of renunciation. They range from the easy (like avoiding T.V.) to the more difficult (like renouncing the automobile) to the difficult (like renouncing sexual titillation, and unnecessary food). Any degree

of renunciation is powerfully beneficial to any being, and leads to mastery of greater forms of renunciation. The greater your Renunciation now, the greater the regenerating effect on the world and on yourself. The greater then is the Grace, the greater then is the Creator pleased.

Of all austerities, the renunciation of sexual pleasure is one of the highest and yields the great results in spiritual development.

The founders of the great religions were conscious celibates and renunciates. Also the great devotees, saints and yogis have been renunciates and celibates. Celibacy has always been, and still is, essential to classical yoga. The sanskrit term for sexual celibacy is *bramacharya*. For a man it means no emission of sexual fluid. This is the minimum meaning for celibacy. Celibacy has been broken, for example, if a man has an orgasm in sleep. Those who give celibacy a lesser meaning, or assign it less importance in yoga, are moderns who have trouble grocking ancient dharma.

The full spirit of celibacy also encompasses sexual pleasure itself. So the one who pursues celibacy to its fullness does not indulge in *any* of the inherently false sexual pleasures. He fully burns up all thoughts of sex, starting with the gross physical mind, and then later cleaning up his dream states and astral mind.

Celibacy is one of the most difficult yogic accomplishments, and also one of the most essential. Celibacy is not an easy thing to attain, and it requires definite techniques and spiritual advancement to succeed and make it fruitful. Most knowledge and culture of celibacy never really made it to the west, even though Christ was a celibate and he made statements that bear on His celibacy. One such, rarely heard in the churches, is:

"For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of Heaven. He who is able to accept it, let him accept it."

--*Jesus Christ*
Matthew 19:12

The highest renunciation is the renunciation of the mind itself. All other renunciations can be attained naturally through this one.

According to the *Yoga-Sutras* of Patanjali, enlightenment is finally attained through "*cessation of the vrittis*." A *vritti* is a fluctuation of consciousness, or a fluctuation of the mindstuff engendered by the ego, which is itself made out 100% ignorance. "*Vrittis"* is also been translated as "modifications of the mind," and "mental processes." The *Yoga-Sutra* goes on later to categorize the *vrittis*; they include memory, fantasy, etc. Basically a *vritti* is a thought, whether about the past, present, or future; whether of something real or unreal. By replacing fluctuating thoughts

with one transcendent thought; the false world-experience with transcendental experience, the meditator and yogi renounces delusional thought itself. Then he realizes the source of thought -- which is Being, Consciousness, and Bliss -- and his own true nature.

Controlling the mind is actually the most difficult of all human achievements. An Alexander the Great, Napoleon, or Henry Ford -- none of them have accomplished anything as difficult as controlling the mind. There are many parables in yogic lore that present this point. Of all renunciations, mind is the most difficult thing to renounce, the last thing that the false ego clings to. But through this, one then becomes "*established in "his own real and fundamental nature*," which is Divine. Thus the ultimate spiritual attainment comes through an ultimate form of renunciation, renouncing the fluctuations of little mind. Meditation itself is therefore the most intense form of *renunciation*. Yogananda states that meditation is the highest of all the "austerities."

Thus it is that the attitude of renunciation is what paves the way for the attainment of *samadhi*; becoming established in the Pure Consciousness. To begin with small things -- the renunciation of harmful food, useless diversions, fruitless pleasures -- conditions and qualifies you to eventually renounce the little mind and realize the Infinite. These condition you for spiritual practices, which inherently involve concentration. When one begins meditating, one finds that every addiction and craving you have -- every favorite television show, every predeliction for pleasure -- these arise like a rowdy gang to draw your mind away from your goal. It is as if there are animals of various sizes attached to you by cords. They wander and pull toward their objects and draw your mind to those objects. But the one who becomes inclined toward renunciation in this life will succeed in cutting these cords. Every addiction and attachment that he erases, is one less thing tugging at his mind when he meditates, and brings him closer to Still Mind, and the realization of the Supreme.

On the other hand, the act of meditation will itself dissolve your addictions if practiced assiduously. This is where the equation turns around and works in reverse. Those who practice the supreme renunciation which is meditation, will naturally see their addictions and worldly attachments fall away. However, for the average person with many addictions and worldly interests, it takes longer to reach the more enjoyable stages of meditation. Thus the practice of an attitude of purity and renunciation, especially in early life, sets a clean stage for spiritual practices and will make your attempts at meditation bear fruit sooner. Renunciation favors meditation; meditation favors renunciation. Thus both renunciation and meditation favor *samadhi*.

By the way, renunciation does not mean pushing something away but still hankering for it. This would be unsuccessful renunciation, or working toward renunciation. Renunciation is finally an inner reality. People who like to discredit

the principle of renunciation may point to cases where something is apparently renounced, but inwardly there is still attraction to it. But in such a case that person has not successfully renounced. They are not an example of renunciation. Baha'u'llah, founder of the Baha'i Faith, also taught renunciation -- like all true great mystics and sages. He wrote that if a man can pass through a valley filled with gold, or see the most beautiful of women, and feel not the least desire for either, that man is "assuredly of Me." When one succeeds at his renunciation, he truly no longer hankers for the thing. He develops *vairagya*, meaning dispassion and detachment from those things. This prepares him for his encounters with the True Beloved.

Renunciation brings both inner and outer wealth, and also makes possible supreme realization.

Celibacy is one of the indispensable forms of renunciation, and makes possible the stilling of the mind through meditation.

Renunciation of the false pleasure of sex is the great engine pulling the awesome train of renunciation. For an adult male, it seems difficult. But the attainment of celibacy is necessary to attain the Great Renunciation, that of the stilling of the mind. A saint can attain *Dharma-Megha-Samadhi* -- the "Cloud That Showers Blessings" -- after becoming established in celibacy.

THE MALE DESCENT INTO SEX ADDICTION AND PERVERSION

The Stages of Descent into Sexual Corruption

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

The Descent Into Sexual Addiction and the Rise Back to Sexual Purity

--As a baby boy he loves his mother's voice, eyes, and face. He feeds off of these, not to mention the love she feels for him. (A child can of course feel this.) He feels great attraction and pure, non sexual love for his mother. Obviously the baby is attracted to her breasts for the food, but it is her face and voice he loves.

--Aside from his mother, he sees most other females as foreign. But in the females he likes -- aunts, a neighbor, a baby sitter, etc. -- again it is the voice, eyes, and face of the woman that he notices.

--As the baby grows, he usually prefers the company of other boys.

The sexual nature of woman, aside from her nurturing ways and kindness, has no meaning to him. Once he is weaned, he no longer notices the breasts or other sexual features of females. If he does notice them, there is a foreigness and no attraction. In fact, the pure and innocent boy sees the female form as strange and slightly repulsive. He sees her body as unfortunate. He makes "girls" an object of derision. Later this deriding of girls carries a secret hidden attraction. The teasing becomes his subversive vehicle for interacting with "girls." But at the beginning, he really does see the female as ridiculous. She seems to lack his energy, intrepidness, intelligence, skill, and courage. This is the boy in a clear, pure state. He is unaffected by any addiction to the female form. The female form does not affect him at all. Later as a celibate man he will return to this original discrimination and awareness about the female form, and see his earlier fascination with it as a sort of mental illness.

--When he first finds attraction to another female, again, it is to the eyes and face. His shakti dwells in the higher part of the spine.

--Later he begins to notice women more, with a new kind of attraction to them. As he begins to become a "male," he begins to see something appealing about the traits of the female.

--At some point after older, he usually notices woman's breasts, and feels a his first sexual thrill about them. At some point on seeing the nakedness of the female body, he has his first erection. The energy is dropping down the spine.

--He will usually develop a long fascination with female breasts (energy still mostly in the heart chakra).

--Later the lower area of the woman starts to draw his notice. He notices the hips, and is entranced by her curves.

--He finds the thrill or "rush" of sexual attraction and erection as a form of bliss, and he begins to hanker for repetitions of this feeling, as a mood-alteration, as a kind of narcotic.

--He may be unfortunate and discover pornography. This will speed his descent into sexual addiction and perversion. He will feel constantly tempted a lot to look at pictures of naked women and ordinary pornography (naked women, and later, sexual acts), for the rush and the stimulation of his sexual feeling. (The drug.)

--If he is unfortunate he may hear about masturbation, and try it. This experience is such an amazing "rush" that he wants to do it again.

Masturbation is a drug with strong addictive powers. (This is why the Garden law was given.) The experience of orgasm will surprise him, and leave a deep mark, or samskara in his body and consciousness. After he rejuvenates he will hanker to try it again.

He will notice clearly after orgasm that there has been a change in his spirit, a depression, a regret, and an immediate loss of interest in sex. Here he has become vitiated, emptied, and demoralized. He doesn't have the energy or edge he had minutes before. He wants to be by himself, or read, or go to the computer or T.V., or mope around. The orgasm has indeed made him less interested in society, less able to deal with the stresses of other people, and even anti-social. He doesn't feel so keen or competent to get his homework done now. It seems like a greater effort than before. He just wants to be alone and relax. (He needs to rejuvenate. These after-effects will remain true for him into manhood, every time he sexes, even in genuine sex with woman.) There is not something wrong with him. This is according to natural law. He has just had his "male period." However, he did not have to have it. He chose to.

He probably realizes he has been affected psychologically, but does not comprehend its import. It's not something his dad ever talked about. It not something he ever heard about from other men. He didn't hear about this on television or on the Internet, so this little depression must be nothing. Besides, he can go and mood-alter on something else, perhaps a video game. He can fill up this strange new emptiness with a distraction or thrill. But he does remember that "rush." By the next day, he has regenerated a lot. After regenerating some, his sexual interest comes back keenly.

He also has found out that there was something beautiful and white in his body called sperm. At first he is amazed to see it. But with the resultant depression and regret, the sperm seems gross or embarrassing. Everything sexual seems gross to the male right after sex, as the energy behind his sexual desire is drastically depleted. Because of his regret or the existence of some conscience, the sperm will embarrass him. He will fail to develop an attitude of respect and honor towards the creative substance that he should. He doesn't realize it is more powerful than presidents, and more precious than platinum, silver or gold. At this point the Divine Shakti becomes insulted and angry seeing herself "dumped on the ground" for no procreative purpose. She regrets that she gave that boy the sexual organ and the sexual power of the male. The Divine Shakti begins taking steps to mess up the boy's life, and darken his world. As the boy keeps sexing, a coarse energy or pollution gathers in his lower chakras, casting a blight on his outer world. This is the work of Divine Law.

--If he doesn't have clear moral teachings or guidance on this subject, from people he loves and respects, he won't adequately reject this activity and will be tempted to do it again.

Other men, especially males, are in the best position to protect him here. Without clear warnings and teachings/dharma from another male he respects, he does it again and begins to develop an addiction to it.

--Later he becomes fascinated to the lower area of woman; her sexual organ, whereas it held no attraction before. It was once repugnant to him, but now his shakti is dropping lower down to lower chakras. He gets a fresh sexual thrill now from thinking of her female organ.

At first the lower part of the female had no interest for him. In fact at one time he saw it as repulsive or disgusting. But then he found her hips alluring. As his life force becomes centered in lower places along his spine, it makes the lower area of the female appear attractive and gives him refreshed sexual thrill.

At first he had no interest in the idea of the sex act. In fact as a boy the sex act seemed stupid and disgusting. But now it is interesting and the idea gives a sexual charge. He thinks of her lower areas more, and the idea of the natural sex act gives him a great thrill and sexual rush.

--Eventually he has his first actual sexual encounter. This marks him, giving him powerful *samskaras* (memories/impressions) of sex. Later as he tries to renounce, these impressions will become deeply problematic. The memories of sex will keep coming back to him, inciting his lust. He will employ these memories to masturbate when not with a real woman. Meanwhile the fantasies keep building up in the outer world and coming true for him, marking him with ever deeper *samskaras*. Later when he sees how hard it is to erase these memories, and he tries to renounce, he will wish he had never had these experiences.

--His eyes now have the habit of looking at the bodies of women and lusting.
The male developing sex addiction is always drawn to look at the bodies of women. Women on the street, women at school, women at work, etc. As the abused shakti drops lower, his eyes begin to follow after the tail ends of females. Earlier, the butt of a woman had no

attraction for him. But now his consciousness is dropping lower. In society, this causes women to become preoccupied with a new part of her body, her butt. (Women in more pure societies are never obsessed about their butts.) You can tell where a society is at in it's decline by which part of the anatomy the female is most obsessed about.

--The male becomes powerless in his reaction to the female form. Every time he sees the female form, in photos or it life, he is intensely drawn to it.

The female body has a seemingly magical hold over him, and his response to the female form is intense. The female form becomes his true idol, his de facto god. This causes all sorts of strange things to begin happening in the consciousness of women and in society in general.

--He fantasizes about females and their forms, and fantasizes having sexual encounters with females.

He fantasizes all the time. He begins to imagine the female in a myriad of ways, in a myriad of sexual situations, in a growing list of imagined sexual acts, in a myriad of sexual outfits, etc. His mind continuously tries to manufacture sexual thrills and variety to keep is "rush" going.

--He gets erections at the slightest thing. He is very excitable. He is a "sex addict."

--Almost any woman is seen sexually, and almost any woman has some degree of a sexual charge for him.

He is becoming sexualized. When he sees almost any woman, he feels the energy "drop" down his spine and his lower parts feel heavy and titillated. He likes that feeling. Inebriated with sexual feeling, almost anyone can seem attractive.

--He may have sought to have more than one orgasm in a day.
Sometimes he is able to have more than one orgasm in a day, but he becomes profoundly depleted by this, and in a deep state of demoralization and "PMS."

--He is easily irritated, and easily loses his temper, especially after an orgasm.
--His powers of focus and concentration lessen.
--He becomes less competent and energetic in discharging his duties.
--He has less patience and operates from a lower morale.
--He is more likely to get into conflicts and arguments with others, and operate from a less noble emotional position.
--He performs more other deeds which are unvirtuous, destructive, or negative.
--He begins to get in trouble over these various other deeds.

--His health begins to weaken..
--He is listless and lacks sparkle. He lacks energy.
--He is sick more. He may develop a chronic health problem.

--Usually the sexing man comes to be more comfortable relating to women, and is uncomfortable with men (unless he has a sexually perverted interest in men.)

This is a very interesting phenomenon. He now relates to people through the sexual charge. For now, that means women. He feels uncomfortable getting close to men, and avoids men as friends. Men no longer appeal as companions, because he relates to others mostly with a sexual charge, and he has become so sexualized that it begins to respond to strange things, as if sexual desire had an omnivorous appetite. If he holds a conscious moral standard, he feels frightened and averse to men because he senses, with his growing sexual corruption, that he could begin to see them as sexually attractive. He senses the omnivorous, corrupting power of his sexual desire. He senses that he sexual appetite is like an unruly elephant's trunk that keeps reaching out and trying to grab things. So he avoids being close to men. So far he sees nothing attractive about them, and doesn't want to. (You can usually tell a man who is fairly sexually clean, because he will have close non sexual male relationships, even preferring to be with men, with no sexual thing at all. Most of our fathers were like this!) If he does keep male friends, talking about sexual matters makes him uncomfortable because of his conscience and his worries about mixing sex with men. This man, if he has a conscience, does not like to talk about sex at all, unless it is for the sake of a sexual thrill. Otherwise he is ashamed to discuss sex in any way. (Later as he purifies, he'll find it is easy to discuss sex with other men, without the slightest squeamishness.)

--He begins to find himself attracted to things in the woman that did not have a sexual meaning before. As the energy drops, he finally notices a woman's anus, once disgusting and non sexual to him. Now his consciousness has become centered in the lowest chakra. His sexual nature is being corrupted.

If he does not rise back from this point, he is likely to fail to get a human form in his next incarnation. He will have an animal form, or lower. This means one or more lives without the opportunity for liberation, and a state of dumb suffering.

--Slowly, he begins to become sexually perverted.

The rock is now in the bottom of the bag, and the bag is wet. Now it begins tearing through the bag. Just as any man is capable becoming a thief, any man is also capable of becoming sexually perverted. Just as any man is capable of becoming a murderer, also any man is capable of becoming sexually corrupted. The sages know that all human sexual perversion arises from sexual sin and indulgence. God "gives them over to a corrupt mind." (Bible)

If he keeps on, his "moral fiber" begins to degrade. There really is such a thing as moral fiber. Eventually his libido becomes "warped through overheating." His sexual appetite becomes jaded through indulgence, and strange things begin to be necessary to give him the sexual thrill. Before, certain things were disturbing and repulsive to him, without sexual meaning. But now occasionally he finds himself getting a slight sexual thrill out of strange things. It might be a child, someone of the same sex, a bizarre sex act, or even blood or pain. He is about to take the path of the demon, who is destined to be made fertilizer by the Divine Being, in age after age.

If he is unfortunate enough to have access to pornography, he will likely be profoundly corrupted and tainted by the deeper sexual perversion of others. From porn and other perverted people, he catches mental and spiritual diseases that will be difficult to cure. If he is

not disturbed enough to quit, a sexual thrill will begin to develop around increasingly perverse and disturbing things. With each new collapse, he yields something more in the realm of his conscience and values. In pursuit of the sexual charge, he adapts himself to things he once avoided because of the belief they were wrong. He may still retain the same beliefs about right or wrong. But he violates his own principles in pursuit of the drug. So he may eventually be led into homosexuality, blood, violence, and other evil things as he cultivates them as sources of a fresh sexual thrill . This is the beginning of the development of "blood lust," which necessarily arises eventually out of sexual indulgence. It doesn't matter to him anymore what is right or wrong. He is not in control of himself or his life. He even senses that other forces are in control over him. Atrocious things come into his mind, seemingly unbidden.

At this point he either moves into sexual perversion and the further debasement of the sexual energy, or he turns back to make the ascent towards purity and God.

Stages of Ascent Back To Worldly Prosperity and Sainthood

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

At this point a man either moves into the darkness of sexual perversion, or realizes where he is headed and turns back in the direction of his original purity. The most effective technique for regaining this lost purity is outright sexual renunciation, along with deep meditation. It is like alcoholism: You can't just have "a little" drink. You have to completely stop. The meditation is critically important, because it gives a more-than-ample replacement of the lost pleasure when pursued devoutly. If a man is going to turn back at this point, here are steps along the way as he reverses his path:

--He has a conscious realization that what he is doing is wrong and destructive in his life.
--He has become aware of becoming in some way sexually corrupted or perverted.
--He realizes he is addicted and begins to seek for help in some form.
--It is good for the male to ask, in a conscious way, a higher power to intervene and assist him in overcoming the addiction. The higher power might be termed God, Jesus Christ, or another guru.
-- He makes a statement to himself of renunciation. Like a smoker who throws all his cigarettes in the sewer, he accomplishes an act of renunciation towards sex. This may mean burning some magazines he has, or canceling a porn subscription. These are important steps and strong statements to himself.
--He begins to make an effort not to look at sexual things, read sexual things, or listen to sexual things, or go to women where he does sexual things.
--Because of this effort he reduces his orgasms, but he will probably continue to slip regularly. When he does slip, he feels increasing remorse and disgust with himself. He prays more about the problem.

--If the man is fortunate, he will find activities that substitute for the pleasure being given up. He will begin to turn the energy now saved to more constructive and positive activities. This may be involvement with people or service. It may be one

of the arts. He may throw himself into writing a book, or reading and learning. He may get obsessed with his car or some other vehicle, or begin some new interest. If he is very fortunate, he will discover meditation. This will eventually completely short circuit the sex addiction.

--As he sexes less, any trend toward perversion begins to recede. He strips back the years and regains his more simple, healthy sexual interests. Things that were once gross but had become interesting, now are gross and repugnant again.
--Small and wholesome matters become sexually attractive again, such as the sight of a woman's calf, or the shape of her bust, or her downy cheek. He regains the simple innocent sexuality he started with as a young man.
The sexual appetite is sensitive and keen again. No more jaded sexuality: Sexual enjoyment, when indulged, is made fresh and intense by the periods of your restraint.

--He feels more sexually potent, and the attraction to women at times is quite strong. This occasionally causes him to slip again.

As a once sexually active man attempts restraint, he naturally builds up a higher level of sexual potential than back when he was wasting it all the time. So he comes into states in which he feels more potent than ever. At times, as this energy is building up but not transmuted, he feels so virile he thinks he could be a veritable stag, mating with many women. He can find sexual attraction to even the plainest of women at these times. He feels like his sexual energy is some kind of boon or precious gift he has to bestow. (This is true, but he should not let it trick him into the Deed.) This is a lot of fun for him to feel this potent, so he will occasionally slip. Like a sailor who has been away at sea for months, sex desire becomes keen again, and he will at times savor it and "ride" it as he once did when he was younger and becoming addicted. This is a mistake, but most men will go through phases like this.

The stored up sexual energy is still inclined to want to go down through the lower chakras. He is trying to pen up a wild stallion that is used to running free. He has a tiger in the barn, and for a period it seems to be problematic. Eventually the horse will be like a powerful, disciplined draft horse that can be applied to any task. But during the beginning, the horse wants to bolt a lot. Because of the storing of the sexual energy, any fanning of the flame makes the man feel extremely passionate desire. What he has inside him seems more powerful than before. With cultivation the tiger will become calm and serve you. The stallion will become more like a powerful trained draft horse, hitched to an implement for constructive service. But until then, this is a difficult stage. Many men never go beyond this on/off stage. They don't learn to send the shakti up their spines. Here, supposedly celibate men occasionally slip up, and people think "Celibacy must be impossible or bad. It makes men very horny." But the fellow is only in an unbaked stage of unskilled celibacy. The man has a long way to go yet.

When he does slip, he will feel more remorse than ever. And like an alcoholic, he will also find that he sinks to the old depths rather quickly. Whereas his sexual appetite had seemed so wholesome, now a perverse thought reappears. This happens after a slip. Channels have been "cut" in the body, brain, and astral body by the addiction and experiences of the past. These channels are still fresh. Weeds may be growing up in what was once a highway, but the path is still there. In Hinduism these impressions or markings are called "*samskaras*." If you scratch a mark in the ground, water will tend to find that channel and flow down it. Every

time it travels there it makes its path wider or deeper. Just as the sex addict may develop enlarged veins in his penis from his addiction, there are other more subtle pathways cut into his nervous system and astral body related to the addiction. The sex addict has made many markings within himself; you could conceptualize them as overused "neural pathways." Just abstaining and letting them lie fallow for a while doesn't erase them. They are quickly reclaimed and reactivated with every lapse back into sexing. There will be lapses. But the wise man steels his resolve to cease from all illicit sex.

--He continues to cultivate himself away from sexing.

--He may find he can *will* the sexual energy to bolt up up his spine. When doing so, his spine will bolt erect, as if his whole upper body had become an erection.
--He stops looking at the butts of women, or their other physical features. When he does look, he feels a little disappointed by what he sees. It's just the same old but. He starts to think, "You see one, you've seen them all."
--His most tempting sexual encounters begin to be in the dream state. He sees fewer women who attract him. As he begins to purify himself of lust, he begins to sense lust in others. Most women begin to seem used and soiled, or having lust. He senses these things by instinct. Because he is becoming pure, he notices the impurity in others. He finds that he is only attracted to those with some purity.
--He no longer consciously masturbates; only in near sleep or sleep states.
--He becomes keenly aware of how any loss of semen weakens him physically and demoralizes him.
--He may masturbate consciously or semi-consciously, but endeavors not to "leak" any semen.
He may experiment with "Taoist" sexual practices in which sexual pleasure is indulged, but semen is retained or drawn back in. These cause harm to the sexual organs such as the prostate, plus keep him sexing and addicted to the thrill. He sees how even the mental activity of lusting is vitiating and drains him of shakti. He senses how even when he looks at a woman with lust, he is losing subtle shakti. It's leaving him and going out to her like an electrical charge.

--He makes a vow to cease masturbating in any way.
--He has an acute sense of loss after an orgasm; great remorse; and a conscious effort to rebuild himself; with a strong resolution to keep his vow.
--Now he only has orgasms during sleep or unconscious states. But even in those, he draws back and keeps the Creative material within. Even in the subconscious state he is aware of the importance of holding on to the "Pearl of Great Price."

Now this is what you call a man with prospects! It's been a long climb back towards purity. But now we have a man capable of becoming that jewel among men, the celibate!

Soon anything will be possible for him. He may become a saint, a sage, or a God-Man. Or merely some sort of mogul, Pasha, or king.

WHERE DO SAINTS COME FROM? TRAITS OF THE RESTRAINED OR CELIBATE MALE

What makes saints of men?

Traits Of the Restrained or Celibate Male

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

Any degree of sexual restraint by a male will have the foregoing positive effects on him. But the benefits that come from sexual restraint are intensified by actual celibacy, which is the perfection of sexual restraint. Now let's continue to speak of the benefits that come from sexual restraint. But now we are moving into the realm of celibacy. Some of these higher benefits you will indeed see with simple sexual restraint. Others are gained only through perfect celibacy. These sections are written in the form of a gradient. In some of the cases below we are getting into the province of the Sage and the Saint.

Few women seem sexually attractive to you.

You begin to see men differently.

You begin to feel less shy of other men, because there is no possibility of any sexual attraction to them. You also begin to perceive the special nobility of the male, especially the ones who are sexually self-controlled. You develop a sense to distinguish those from men who are uncontrolled. You develop the instinct to know about other men sexually. You can feel their sexual thoughts, and know if a man has recently masturbated or sexed. You begin to notice differences in other men as to stored up shakti vs. spent shakti.

You no longer feel as uneasy about openly discussing sexual matters with other men. The feeling of discomfort subsides in those situations.

You begin to see women differently.

Before the cloud of your sexual attraction made most women seem desirable or even good. Now you are becoming more discriminating. You are more aware of their inner natures and few of them seem so good or desirable as before.

You no longer masturbate, even in sleep states.

You only have erections in the dream state.

You experience a noticeable increase in daily energy.

You develop virya.

As stated before, the sexual energy and the sexual substance are the most potent thing, physically and spiritually, that exist in the body of man. Just as wasting and losing it have deleterious effects, it follows that there are positive effects from respecting and retaining it. In the languages of peoples who have a spiritual culture, there exist various terms relating to sexual culture and the effects of sexual culture and restraint. One of these words is *virya*, from India. *Virya* refers to noticeable qualities of character and countenance that come to the celibate male. The Yoga-Sutras of Patanjali state: *"On becoming established in continence [celibacy] virya is attained."* (In some Sutra translations the English word "vigor" is used instead of *virya*.)

A celibate man develops noticeable *virya*. Virya is a pronounced vitality that comes from the stored up sexual energy. Virya means the increase of masculine qualities such as strength, stamina, energy, clarity, patience and evenness. It also refers to a kind of aura, nimbus, or shine that attends the sexually restrained man.

Virya begins to show up quickly in a celibate male, and keeps on building. This is a simple natural law due to his retention of the sacred male energy.

We have a wonderful word in English that is close to, and obviously related to, the word *virya*. It is ***virility***. Virility means "the state, character, or quality of being virile." Here is how one respected dictionary defines *virile*:

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virile (vir el)**1** Having the characteristics of manhood. **2** Having the vigor or strength of manhood; sturdy, intrepid, and forceful; masculine. **3** Capable of procreation. See synonyms under MASCULINE.

Funk and Wagnalls Standard Dictionary of the English Language.
Volume II, International Edition, Britannica World Language Dictionary, 1962

Everybody knows a virile man when they see one. It is not about his size, or even necessarily his actions, although actions are one of the signs of the virile man. As with *virya*, it is a kind of vital, healthful energy that exudes from his body, face and attitude. "*Virile*" also connotes a kind of primacy or purity. It has an entymological connection to the the word "vitality," life force, or *life*. But "*virility*" has always been understood as describing the essence of the male energy. For battles and wars where courage and bravery are needed, you need men who are *virile*. For penetrating into the west through hostile lands, it was the virile man who was sought. For any endeavor requiring risk and great energy, the *virile* man is the one you want. He wins wars, and protects others who are more vulnerable. Virility also makes a man unafraid to stand up bravely for principles. He can take unpopular positions. If given reason, virility in men is what makes them unafraid to "buck the system." These are among the reasons that women are instinctively attracted to the man who shines with virility. The virile man is energetic, courageous, and effective. He can do something. He can can stand against oppressors, and improve the conditions of life.

The reason the word "virility" is a part of the English language is that virility has always been a noticeable trait in men. The Yoga-Sutra uses the different term of *virya*, for describing the results of celibacy. However the two words describe many of the same things. And likewise, the phenomenon of *virility* is also due to sexual continence and self restraint.

If you look at the young men of the past -- our fathers and grandfathers -- one can notice that the look of virility seemed more prevalent among them. Also the deeds and accomplishments that come from virility seem to be more abundant among the men of the past. Today, because of the falling away of dharma and increasing sexual addiction of men, one sees fewer men who manifest this important quality. Certainly among the young men today I am noticing a lack of virility. Young men appear more wasted today, drawn, and listless. Fewer faces of the young men have that shine of virility normally associated with the 18-year-old. There is one reason for this, and one reason only: The increasing wanton loss of seed through masturbation, pornography, and sexual addiction. When men sex wantonly, the very maleness in them is destroyed. They no longer have virility. Virility, along with virya, come from the sexual energy of the male. When this energy is wantonly expended, men naturally lose a strong manhood.

The reason the word *virility* is a part of our language is that men of the past have been more sexually restrained than today, and did shine with virility. Today we rarely hear this word used. But the men who won World War II against the powerful foes of Germany and Japan were men of virility. Without virility in men, a country can win no war, build no bridges, manufacture no car, and invent no computer. (Notice how all those have been done by men?)

And virility comes from sexual restraint. The Orientals are perhaps the masters of philosophy and the keenest observers of life and natural law. In oriental literature such as the "Art of War" there is given this interesting strategy for winning a war: Send prostitutes into the enemy camp. The message is clear and simple. It is also a fact that around the time Germany began losing the war, the Nazis had been sending trainloads of prostitutes to the front lines for the enjoyment of the men.

There is no question that the men who have won our past wars were all more sexually restrained by moral dharma, and therefore more virile. If the men of the past had been sex addicts, porn lookers, and masturbators, the word "virility" would probably not exist in the English language. We would not know what virility is. The men of the past would not have had "the characteristics of manhood," or been "sturdy, intrepid, and forceful."

Let's look at more of the benefits of abstinence, and look at more great words. Sexual restraint is a component of worldly success of men, but it becomes doubly important in spiritual endeavors. Controlling the mind, as done in meditation, is often described as the most difficult and exhausting of all worldly works. So the thing that gives man *virya*, virility, and energy is also needed for the advanced spiritual life of the yogi, monk, or saint. The wonderful Vedic saint, Ramakrishna, stated:

"The first evidence of a man's progress in spiritual life is a strong grit."

The Gospel of Ramakrishna

Just to be clear, let's read what "grit" means:

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grit **3** Firmness of character, especially in pain or danger; pluck; courage. **Ibid.**

Sounds a lot like *virya* and *virility*. From experience man has long known that sexual restraint is linked to character and courage. Roman legionnaires were prohibited from any sexual activity while on military campaigns. Here Ramakrishna has linked "spiritual progress" to sexual restraint, which is what gives the "grit." He is basically saying that when a man has made spiritual progress, he becomes sexually restrained. And this in turn is evidenced naturally as "grit," more "firmness of character" and "courage." Conversely, unrestrained and wanton sex destroys the character of man and takes away his courage.

Later we will explore the physical, psychophysical, and spiritual reasons why stored up sexual energy makes it possible to progress further in meditation and spiritual realization. But now we will continue on with those higher benefits of sexual restraint.

--You exhibit the quality of ***tejas*** (effulgence).

Here is another great word from the yogic lexicon of India. Tejas refers to the sparkle in the eyes and, the glow of vitality, and charismatic aura around the face and body of a celibate saint or yogi. Some scriptures such as those of the Baha'is, refer to it as "radiance." This quality can easily be seen in the faces of celibate yogis such as Yogananda, Shivananda, and others. You can see it among the monks and nuns of some ashrams and hermitages, or in the faces of hermit yogis and saints. I have often noted *tejas* in the faces of some devotees of Maharishi Mahesh Yogi (founder of TM), especially those who practice their advanced program. I have also seen *tejas* in the faces of some of the monastics who remain at Yogananda's SRF centers in the L.A. area. *Tejas* is also nature at it's most vital. It can be seen in the faces of children.

You are sick less often.

Many health problems will be mitigated, or disappear entirely.

You need less sleep.

You develop a more even temperament.

Few things irritate you or cause you to lose your temper.

At the same time, you are bolder, more courageous, and show integrity.

You develop consistency of character and more constancy in pursuing goals.

You even begin controlling "wet dreams." Now you are purifying your astral body and astral mind.

Out in the world, you rarely see any female who has any sexual attraction to you. When any come close to attracting you, it will always be a woman who is herself developing moral purity.

You no longer create sexual experiences in the dream state.

One begins to see the female form in a different way.

In the sex-addicted condition, the female form seems to have a supernatural power over the male's mind. The woman becomes his de facto "god." This chronic and widespread situation today explains much of what is going on in our society today, especially vis-a-vis women and their attitude towards men, and their growing attitudes about themselves. Through celibacy, the male begins to see the female form for what it is: simply a biological construction, shorn of any magic power. The male begins to notice the purely "animal" nature of the female body, like a child viewing a barnyard creature. Rather than feeling her rounded features are erotic; he sees it as nature's way of the female storing up fat for pregnancies. Instead of seeing breasts as something supernal, he sees they are glands peculiar to the female, meant for feeding young. Females with large lips are seen as the incarnational outcome of a lot of talking and eating. The female's sexual area, rather than seeming interesting, begins to seem repulsive and even pathetic. You see it as "gross" again, like when you were a young boy. You become aware that females are full of bacteria, dirt, excrement. They let farts, have bad breath, and are generally unclean. You begin to coolly analyze the female form this way and see that from this consciousness, there is little attractive about it. You wonder how you were getting such a charge out of it in the past. Your past attraction begins to have the appearance of mental illness. It's only by living in the lower chakras that these lower things come to seem attractive. Here the male is getting some discrimination and living in his higher chakras.

You also notice the social effects upon women of man's infatuation with her form. You begin seeing that almost all women assume males are no better than dogs, that all men inherently worship the female form, and that men are generally unable to resist any woman who gives them half a chance. You see that they have this belief based on actual experience with men, and the way men have actually behaved. You see why women have lost so much respect for men. Yet you see how deeply unhappy it makes her, that she can't respect the male.

And you see how even so, woman remains a "receptacle" of the consciousness of man. You realize that the ignorance of man is now running wild in women. You notice that women have developed arrogance through the delusion of men, and have begun to worship themselves as men have. You see how women are in fact "empowered" over man through man's slavish worship of her form, and how much impact this is having upon civilization.

You notice you can still be attracted to a certain kind of female: those with moral virtue similar to yours.

You notice that only women who are morally pure have any attractiveness for you, and you can sense moral virtue in others as if with radar. This instinct is especially true for the meditator and the celibate. Women with other kinds of spiritual virtues -- such as intelligence -- also tempt you at times, even if unattractive in conventional terms. In this higher state, only women of very inner high virtue have any attraction for this virtuous man. When the man reaches this state, you could line up ten women before him, all attractive in conventional terms. But only the one having inner moral virtue will exercise any attraction in his mind. Just as you can't fool a woman, and she always knows if a male is attracted to her, a woman cannot fool the spiritual man. He senses what is within her morally, and will not be attracted to an immoral woman. (Whenever a man is attracted to an immoral woman, it is always because of impurity in that man.)

Also other higher character traits become important in the man's sense of attraction. So that high intelligence makes a woman more attractive, or good mothering, or even her loyalty towards her own husband. Women who are conventionally "sexy" will not attract this sort of man unless they have high moral virtue similar to his. And even women of poor looks, if they

have the higher virtues, will attract. Very few women have any temptation for him now, but when it comes up, it will only be one with of purity and moral virtue.

SOCIAL NOTE: As men purify themselves this way, it naturally exercises a beneficial effect on all women. When men chase any woman, as in the lower state, women have no motivation to rise to a high moral station. So it is that as men return to purity and goodness, women automatically follow. This has been seen from age to age. Woman is the way she is today only because of what has happened to man.

Others notice you and are attracted to you more than before, especially women.

Deep down, women want men to be moral. Most women are instinctively attracted to the moral man, the man of emotional strength, and the man of physical vitality. Celibacy provides all of these. A women also happens to be attracted to the stored up sexual energy itself, which provides greater temptations to the celibate, and to her. More on this later.

You feel a buzzing feeling sometimes in various members of your body -- a non sexual, mechanical type of buzz, including the sexual organ.

In spiritual practices supported by celibacy, both the astral and physical bodies are purified. All sin and negative karma associated with the various organs is burned away and sloughed off. As a man withdraws energy from the lower centers and the sexual organ, sometimes a buzzing or vibrating sensation can be felt in the sexual members. This carries no erotic or sexual feeling. This is the divine shakti knocking off layers of dark karma associated with that organ.

You stop having erections, even in the dream state.

This is an advanced state and more difficult to get to. It requires absolute celibacy; complete cessation of masturbation including that done while unconscious. It also requires abstention from all caffeine.

Your sexual organ generates less seed, and the sexual fluid begins to rise instead up the spine in a more subtle essence. The sexual organ diminishes in size.

Your celibacy begins to be heard in the sound of your voice.

Moral or spiritual development changes the quality of the voice. One of the ancient scriptures states that a sign of spiritual development is a more pleasant and attractive voice. There are indeed qualities that come into the voice of those who meditate much, and especially those who practice celibacy. Both of these together change the voice, in men and women. Those who have intuition and spiritual development can hear spiritual and moral virtue in another by that one's voice. With meditation combined with celibacy, the voice becomes richer and seems to have music in it. There is a sense of a "smile" in the voice; a sense of joy. When an advanced yogi simply speaks, it sounds like a song. The voice has a soothing and comforting effect on others. This is because the presence of God in their voice.

The actress who played the Good Fairy in the old film "Wizard of Oz" had this kind of voice, with a smile in it. This was why she was selected for the part. We expect a divine personage to have transcendental qualities in the voice, because this is our experience. But it is a subtle thing, and no one can fake virtue in the voice. I have come to be able to tell someone who meditates by the sound of their voice. Sometimes I talk with someone over the phone whose voice has these qualities. Sometimes I ask if they are meditators, and they usually are. In other cases a beautiful voice is a carryover from the past from austerities, virtuous deeds, and

meditation. Their spiritual capital is still resonating in the voice. (Conversely, those who do wicked deeds, don't seek God, and indulge in sexual sin, take on unpleasant voices.)

The reason your voice improves is that you are becoming full of virtue, and this virtue can be heard in your voice. Seeking God is indeed the highest virtue, so any one who simply seeks God will get a pretty voice over incarnations. You are becoming more like the Divine Being through your constant thought of That, and so your voice is becoming more like that of the Divine Being. Those who have purified themselves enough to hear the *pranava*, or sound of *Aum*, then spend their time listening to Aum. By listening to Aum, the qualities and vibration of Aum become part of your own voice. Your voice becomes filled with Aum, and its creative power.

Incarnationally, these renunciates and yogis are reborn with more and more pleasant voices. People who are born with attractive speaking and singing voices reflect the buildup of satva in their bodies through incarnations of yogic austerity and sexual virtue. If such a person, whose voice is saturated by virtue, chooses to develop as a singer, people are deeply attracted to their voice and listening to them sing. Many of the finest voices of the past and present -- those with a satvic tone -- came from past virtue and spiritual development. Now the gift, or reward of such virtue has fruited and some become distracted with the worldly attainments and activities it can bring. Then vices acquired can gradually degrade the quality of the voice. The better course is to keep on building up virtue, satva, and merit and pursue the spiritual life. The highest use of music and song is for deepening your own devotion to God and inspiring others with that devotion.

However sometimes unknowingly, virtuous people are in fact soothing and feeding people through their voice. People love to listen to those with a virtue-saturated voice, and feel subconsciously that listening to that voice is a kind of "food." (They are correct about this, just as Aum, the voice of God, is the true food of the yogi.) The voices of these beings purify, soothe, and remind people subconsciously of their true father, true mother, and eternal home in spirit.

You will find that these voices are hard to find or hear often. This is because such persons develop an aversion to speaking or promoting themselves. The renunciation of speech, fame and worldly influence are after all some of the potent forms of renunciation, and major virtues. Thus people with these voices dripping with shakti are also the least inclined to speak. The closer one comes to the Ultimate, the less inclined to speak. That is why Lao Tzu said: *"He who knows doesn't speak."* One established in the Ultimate Reality becomes strongly disinclined to speak, and sometimes ceases speech entirely. So these voices are hard to find and hear. Just as only the deserving and purified are able to hear and bathe in God's voice, the sound of Aum, in the same way great sages and saints tend to reserve their creative words and speech for the qualified, the sincere, the deserving.

Another reason the saint speaks less is that he or she perceives, increasingly, that their voices have deep impact on others, on situations, and on the world. For this reason they become more careful about their speech. The saint and sage prefers abstention from speech by nature, and this in turn makes his words more and more influential. Then again, because he only thinks of the Pure Consciousness, the Creator, his words become pregnant with the creative power. One of the *siddhis* (esoteric powers) enumerated in the *Yoga-Sutra* is that the word of the yogi becomes true. What the advanced yogi states to be so will become so.

These phenomena, in which one's voice becomes more attractive and influential, come from meditation combined with celibacy.

You find it harder to find others like you. Occasionally you do, and there is great respect.

You love solitude.

Your thoughts are found to have more effect.

Your words are found to have more effect.

Your thoughts are found to influence your surroundings.

People who spend time around you become more like you.

Whatever spiritual realization you have, you become able to pass it to others. You become able to pass knowledge to others by look, touch, or thought.

According to the yogic sages, the power to give "initiation" ("baptism" in Christian terms), is dependent first on the actual realization of the sage; his actual experience of the Divine. Secondly, it depends on his celibacy. According to the scriptures, it is the celibacy of a sage that enables him to give *shaktipat*, or initiation to others. This initiation is synonymous with the "baptism" of Christian scripture. Initiation is not a rubber stamp, a mere bureaucratic event, or a simple mundane or historic happening. It is an actual physco-spiritual event that is usually occasioned by definite phenomena, experiences, and results in the life of an individual. One result is usually a heightened interest in God and pursuit of the spiritual life. *Initiation* is an event with permanent impact, and keeps fruiting in a devotee unto liberation. Initiation awakens the *kundalini* lying dormant at the base of the spine of the aspirant, and the *kundalini* subsequently unfolds in the body and life of the devoted seeker. Many extaordinary experiences may come to the devotee at the time of initiation, and sometimes not so extraordinary but definitely *significant*.

It is the celibacy of a sage that allows him to carry the spiritual charge that gives initiation to others.Without celibacy, no one can truly give shaktipat, baptism, initiation. A celibate sage can also transmit any knowledge to another person -- even the most esoteric, hidden, or abstruse -- by mere thought. This is due to his celibacy. This has always been true, still is.

On a more mundane level, even a celibate man who is not a God-seeker will influence others powerfully through his thoughts. Even an ordinary celibate influences the world more deeply through his thought.

HOW THE NATURAL PROCREATIVE INSTINCT BECOMES PERVERTED

What Causes Sexual Perversion?

Healing From Sexual Perversion

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

What Causes Sexual Perversion?

This is a work dealing with the human sexual desire as it relates to the liberation path. Now it is important to discuss how the absence of a celibacy ideal affects individuals and civilization. Because the sexual energy is the most profound power in nature, its use or misuse will always exert a profound and specific impact upon individuals, and human culture as a whole.

On one hand, celibacy is the elevator that leads ultimately to purification, deeper meditations, and the lifting of the kundalini, one way, up the spine. It is the power that purifies, leads to saintliness, and ultimately to God-realization.

On the other hand, the opposite of celibacy is promiscuity and many orgasms.

What is the effect of the "opposite of celibacy," i.e. promiscuity and many orgasms?

The effect is to produce the *opposite* of saintliness and God-realization.

One who indulges much in illicit sexual pleasure "falls down to the nature of demons." (Bhagavad-Gita) he Old Testament states that God "gives them over to a corrupt mind."

Where Does Sexual Perversion, Such As Homosexuality and Sadism, Come From?

The Buddhist scriptures state that people are born homosexual or sexually corrupted because of past life sexual sins, including excessive masturbation.

In masturbation one is interacting only with his own sexual organ. A male then comes to get a sexual charge related to his own organ. Eventually, over lifetimes, the thought of the male sexual organ "turns him on."

Another dynamic is the profligate wasting of the sexual substance, making a man more feminine. In a male, the procreative tissue is the essence of his male energy. It's where his masculine qualities come from. If a man ejects this procreative tissue often in masturbation, he becomes more feminine. With so much of his male energy going out in wastrel activities of orgasm pursuit, his store of male energy begins no ebb. So he gets a more feminine voice and more feminine ways. Ramakrishna, the great who always stressed celibacy as the foundation of the higher spiritual life, said:

"The first evidence of a man's progress in spiritual life is a strong grit."
The Gospel of Ramakrishna

He was talking about the buildup of the male energy, manifests as more energy, endurance, steadiness, toughness, and courage -- in all areas of life.

Conversely, the wasting of the male substance eventually makes a man weak, listless, timid, and feminine.

Sexual indulgence and the breaking of moral law is what creates homosexuals. Homosexuality should be understood as the first stage; the first stage of perversion descending down an ever darker gradient into perversion. This has been true from time immemorial. The process goes something like this:

--one becomes addicted to the orgasm. Sexing becomes a mood altering "drug."
--one begins to break ancient moral rules. This contributes to problems in personal life, and social chaos and the breakdown of society
--one's libido begins to be warped due to overheating
--a frequent masturbator is especially subject to this "warping." He or she also begins to become sexually fixated on his/her own organ and sex.
--eventually, as the sexual appetite becomes jaded as well as increasingly hungry for titillation. This is why Yogananda stated: "Ever fed, never satisfied" when referring to sexual desire. The perversion process deepens as the individual finds that the sexual appetite begins to respond to things that once had no sexual meaning.

These will include:

sodomy such as fellatio
anal sex (both harmful to the male sexual organ)

one's own sex
children
animals
dead bodies
blood and violence

The sexer eventually finds he is sexually stimulated by all of these, as he falls "down to the nature of a demon." There is a natural progression in this direction for all sexers.

In other words, every sexer and breaker of the moral law of sex is headed inexorably into these darker perversions; into a demon state.

To prove this, it is instructive to observe a few things about homosexuals. One thing is that they tend to be absurdly promiscuous, having many sordid couplings with many sexual partners, often with complete strangers.

This shows that sexual addiction/promiscuity is connected to homosexuality. The homosexual is usually also a sex addict, and wanton with his sexual substance.

Next, take careful note that those who promote and defend homosexuality also accept, promote and celebrate other sexual perversions such as "bondage" and "domination" sex and other bizarre and harmful fetishes. This demonstrates that sexual promiscuity links to homosexuality, which links to every other human sexual perversion. A high percentage of child molesters are homosexuals. The cornerstone of it all is sexual indulgence.

And it gets worse. There is a place in the human brain associated with sexual orgasm. This area lies next to the part of the brain associated with violent aggression. As the sexer repeatedly "overheats" this part of the brain, it begins to fuse with the violent-aggressive part of the brain. Thus the sexer eventually finds that he is getting erections at the sight of blood and violence.

We have a term from deep in our cultural history: "blood lust." The sexer gets sexual thrills mixed up with violence and the spilling of blood. This is partly because of the essential action of male sex: a cleaving apart (of the female organ by the male organ), the spilling of bodily fluid, and penetration of flesh as with a knife. This is the basic action of nature in male sex. Even if the male is only masturbating and imagining these things, these are the mental and biological constructs that brings the orgasm. This is the inner "homeopathic miasm" of male sexual action. The male sex addict then sees his consciousness become as if inebriated in these three actions. These three activities of cleaving, penetration, and spillage of fluids are of course associated with his bliss; his experience of orgasm. These three actions within him become more and more part of his consciousness. Later he will find that blood, and even violent cleaving of the body (hacking apart,

stabbing. etc.) gives him a little bitty erection, and he doesn't understand why. He will either turn back here, or give himself over to this in his sexual addiction, becoming a criminal personality, a demon.

Many of the most famous mass murderers of modern times were sex addicts, and also homosexuals. So this path is leading him "down to the nature of a demon," and we can see how all "demon" of ancient lore are born: Through this simple breaking of God's first and primary moral law.

Hope for Homosexuals and Other Sexually Corrupted Persons

There is hope for homosexuals and other sexual perverts. Just as sexual indulgence leads to sexual perversion, the opposite also holds true. If a sexually perverted person will become celibate and practice celibacy, he will begin returning to a healthy state. The perverse feelings he once had will begin to lessen. A homosexual man, if celibate long and practicing austerities, will one day find himself attracted to a woman in a natural way. Those who have gone so far as to develop perverse attractions such as to children or blood will gradually regain a wholesome sexual nature through celibacy, austerities, and especially intense yogic mediation. Those who have become affected this much will have to work harder and longer to cleanse and heal their minds, and to efface the channels cut into the physical and astral nervous system. But with faith and the austerity of meditation, the divine shakti can heal all of this. With faith in the satguru, meditation, and renunciation, you can become a completely new man. Krishna said:

"Even it a man be the greatest of sinners; even if he has murdered an entire village, and all of its inhabitants were righteous. Still by the bark [boat] of meditation this man is purified, accounted good, and cometh to Me."

THE BLESSED MALE BIRTH

The good fortune of a male birth

The special advantages of being male in spiritual and material life.
How men forfeit this advantage.
Differences between the male and female emotiorally and spiritually.

BLISS OF THE CELIBATE

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

This material was written from a male perspective, and men are sexually very different from women. Also it is more difficult to attain celibacy and sexual self-restraint for a male. However, when he attains it, the effects on him are immediately greater. This is because when a male has orgasm, he has an enormous loss of life substance in the form of the procreative pearls. When a man has sex, something issues forth from his body and is lost. This is not so for the woman. In bodily terms, the woman is the actual winner in the sex act; the male is the actual loser. What issues forth is the most potent and sacred substance in his body, much richer than his blood. One of the most ignorant features of the American mind is the failure to analyze this or appreciate this loss, or to comprehend it's impact on man. All ancient cultures, where life moved slowly and people observed things, did not miss the fact that in the male orgasm something is lost and given up. They also did not miss the fact that this loss has a tremendous effect on the male. The Taoist culture that emerged in ancient China, the Vedic culture of India, and almost all of the indigenous cultures -- clearly apprehended the significance of the loss of semen on for the male, and it's effects on him, both in subtle and obvious terms. The next sutra will be a revelation to westerners:

It is easier for a woman to become a celibate physically, but it is difficult for her emotionally. It is harder for a man to become a celibate, but easier for him emotionally. When a man succeeds in becoming a celibate, the effects on him are greater, because of the storing up of his sexual substance and energy.

Women do not usually develop the intense desire for sex, common to man. On the other hand, women who are around sex obsessed man long enough (which means most women today), will eventually become like him. (Sex obsessed man corrupts the mind of the female along with other men.) But just as the desire for sex is not

naturally as strong in women, so too the desire for celibacy does not often emerge in the female as compellingly as in a man who finally figures out the situation. First of all, sex desire tends not to become such a problem for the female, causing such negative consequences. In fact, the woman benefits physically and metaphysically through sex with the male, as she absorbs his creative issue. The man on the other had, when sunk it sex addiction, is in a desperate situation. Something firm needs to be done. Then the same warrior spirit found in the male is utilized in the battle for celibacy. It is because of the male warrior spirit that a male is able to win this battle.

There are other reasons women don't pursue celibacy as avidly. A woman normally views celibacy as counter to her natural interest in human relationship. If we take the Garden of Eden story as guidance, we could speculate that Eve, created after man in the story, appears to have been created for the very sake of relationship. In astrology the planet Venus is considered to be synonymous with "female." The planet Venus is also the ruler over matters of "relationship." So relationship is the special province of the female. Because sex appears to be an important ingredient in her relationship to the male, renouncing sex entirely may seem like death itself to her. Later I will talk about the ways women are not only disinterested in celibacy, but also hostile to the idea in men. For now we are talking about the fact that a male will take to celibacy more readily than a woman.

NOTE: I speak with many women who describe themselves as "celibate." Often what they mean is that they have been lacking, or doing without sex involuntarily through the lack of a suitable mate. This is a misuse of the term. Celibacy is a conscious, voluntary choice regarding sex itself, and not just the unfortunate result of a lack of suitable mate. A person who is celibate will stay celibate even if one hundred desirable mates line up to offer themselves. Celibacy is a pro-active choice you make, not an unfortunate deprivation.

One can also observe that Adam was the only one of the two who was ever alone. Later, he became the hunter, facing lonely situations in search for his family and tribe. Though men also hunted in groups, solitude in pristine environments was more often his lot than for the females who stayed back at the roiling village or camp. Thus the male body has a "solitude" program in it, and human relationship is not vital to him like air. (Also why the male is usually less the talker than the female.) Males tend to appreciate and seek real solitude more often than the female, who is inherently social. In fact solitude may be as vital to the male as companionship is for the female.

Now, solitude benefits the one seeking celibacy, and man has an enlarged capacity for solitude. Thus he is both more inclined to seek it, and has an advantage in attaining it.

Celibacy has greater impact on a man because the energy he is harnessing -- his sexual energy -- runs "hotter" than in woman. Also upon pursuing celibacy there is a more dramatic result in males because of the the depletion of his physical and

spiritual resources that existed before. (The exit from "chronic PMS.") Woman, on the other hand, though she pursues celibacy is not coming from such a depleted state. She only loses once monthly. The woman has always been a more even personality than the sexing male. When a sex-addict man stops sexing, he begins to become more even, too, and the change is noticeable.

Finally is the obvious fact that a man can choose to stop his sexual loss entirely, whereas a woman is normally obligated to have the loss thirteen times a year. Thus when a man refrains from sexual loss for several months he begins to rapidly regain lost moral ground and spiritual and emotional strength. As it builds up month by month it becomes a tremendous resource with many benefits for him and others. The best of these benefits relate to meditation, the spiritual life, and liberation. This ability of the male to cease from discharge is the reason the male is ascribed a higher station in many of the religious scriptures of the world, including the Bhagavad-Gita of Krisna. And it is this sexual difference and not simply his aggressiveness -- that made man the superior of women in the cultures of the past.

On the other hand, any man who sexes more than once a month is automatically inferior to any woman -- that means almost all men today. Because this is an actual fact and not an opinion, we can see women making unheard of inroads today and actually taking over the world. And on the other hand, a female yogi directing her shakti up the spine over a long time will eventually cease from having her period. And there are cases of female saints like this. The main point above is that celibacy has a more immediate, noticeable, and useful effect upon men. But this is partly because man has been in such a low condition for so long.

Both Men and Women Can Become Saints and Know God Directly, and they Each Have Special Advantages Pertaining to Their Sex

The things I am saying in this work on celibacy will imply to some that in the higher spiritual life, males have an advantage over females. This brings up the question of equality of the sexes and the question: Is either the male or female inherently superior to the other? We need to digress to consider this question.

But first let's address the question generally with some important facts.

--Men are superior to women in some ways, and inferior in others. Women are superior to men in some ways, and inferior in others. They each have *different advantages* in the spiritual life. We will look at these later.

--Krishna says in the *Bhagavad-Gita* that all can know Him, and explicitly includes women.

--There have been many great female saints having the highest station of *nirvikalpa samadhi*. ***Examples:*** St. Teresa of Avila, Ananda Mayi Ma, the living saint Karuna Mayi.

--All beings strive for the ultimate. All beings strive for no limits, all strive to realize Brahman. It is the desire of all beings to attain the Absolute; it is the destiny of all beings to know the Absolute.

--Most women have been men in past incarnations, and most women have been men in past incarnations. This makes the question of equality less relevant.

However in this physical incarnation does a male have an advantage over the female?

Answer: Again, the male has unique *spiritual advantages* over the female and the female has unique *spiritual advantages* over the male. But this is only in terms of the initial progress along the path. *As the path goes deeper, these distinctions fade*. The sages say that the attainment of all saints is the same. The consciousness of *nirvikalpa samadhi* is the same. There is not a "male samadhi" and "female samadhi." The Absolute is beyond sexual difference. Since both males and females attain *samadhi*, they must have the same spiritual potential.

--The actual creation itself, is the result of the male-female principles together. Without the male female principles, the creation would not exist. This also implies an ultimate equality.

--As you approach God, you become both male and female, androgynous. This is why Krishna is depicted as androgynous. So to the one coming near to God, the question of sex becomes irrelevant.

But does a man have an advantage in coming nearer to God?
***Answer**: The man does have an advantage <u>at the beginning</u>, because of his intensity, vigor, and the immediate pronounced effects of conserving ojas, <u>when he really takes to that path</u>. But fewer men sincerely take to that path than women.*

--Another point: Sages say to view everything with equality. This means that rotten food is really the same as good food. A fly is the same as an eagle. The slave is the same as the master.

But this is from a cosmic point of view. There are other lower, practical points of view that have to do with the fonctioning and orderliness of nature; the functioning and orderliness of society. At the level of mind, society and dharma this "no differences" teaching has little practical importance. (We don't elect the dog as our mayor, put water in the gas tank. etc.)

In evolution there are indeed some species with sweeping advantages over others, on a scale of evolution. Is the male on a higher station of evolution, having similar advantages in the spiritual realm as he has shown in the spiritual? Is this his proper place, as implied by most scriptures and dharmic civilizations of the past? (In nature, the mother's body has a greater biological challenge creating a male body. In the astral, it is said that a male birth is more difficult to get.)

I am indeed saying this is true, as history and the scriptures also indicate. Yet I also want to state later my opinion that the female has qualities and powers inherent to her, that are special to her as a general class, that give her spiritual advantages over the male. There is no doubt that there are great female saints. But there is also no doubt that there have been more male saints. Also note that the spiritual greatness of the female is usually predicated on the spiritual greatness of some past or current male. That this is no accident or result of oppressive history. I will remark on a woman's special spiritual nature. Before I can do this, I need to address the growing delusion of female superiority that is actually overtaking our culture at this time.

Finally: Men and women have equal opportunity before God in the spiritual attainment realm. Like the hare, the male who finally becomes spiritually focused often moves faster. But the tortoise with his steady progress also arrives. Men with spiritual interests are less common than women with spiritual interests. Also the male's spiritual progress appears to be more externalized, manifesting in external worldly structures and systems. This correlates with the idea that the male sexual organ is external; the woman's internal. The man is inherently *rajasic*, pushing outward and also manifests his spiritual progress more noticeably in the external realm. But this does not negate the reality of the female's spiritual attainment, which is often more hidden. In fact, churches and such are really a male thing. The female is naturally gifted with a more *satvic* nature than the average man. Satvic males are more rare. And when they appear, they make a bigger "splash" in the world. The wise female should not be interested in the external "splash," covet it, or let it be the indicator of her own spiritual progress.

Advantages Of the Typical Male

--Intensity and strenuousness once interested in the spiritual life
--Greater attraction to celibacy once interested in it
--Ability to begin immediately storing up *ojas* (sexual energy) for the upward ascent of the spine
--Natural capacity for detachment, renunciation, and solitude
--Greater intellectual acuity, intellectual discrimination and penetration of scriptural truths

Advantages of the Typical Female

--More interest in spiritual things
--The quality of *satva* is more inherent to the female (spirituality, refinement). She has more basic kindness and natural *ahimsa* (harmlessness) which generates less dark karma obstructing the spiritual path
--Natural capacity for faith (*shraddha*) and spiritual aspiration
--Natural capacity for devotion (*bhakti*) and devotional aspiration, essential in the upward ascent up the spine
--Deeper feeling and more subtle intuition

Above is a summary; below we will look at their special qualities and advantages in more detail. But now let us confront the special weaknesses the sexes tend to display in terms of the spiritual life.

The Typical Male Weaknesses
--Addiction to the Female Form; tendency to become addicted to sex
--Lack Of interest in the spiritual and esoteric
--Addiction to activity and worldly pursuits
--Overly aggressive or combative nature
--Hurtfulness towards others which clouds his karma and hides from him the spiritual truth
--Pride, ego, arrogance, lack of humility
--Fruitless intellectuality; tendency to become distracted by too many facts, details, and fine distinctions. Difficulty grasping the broad, ineffable, *inarticulate* sense of things
--Enjoyment of arguing over spiritual things; lording spiritual knowledge over others
--Less capacity for trust and Faith (*shraddha*)
--More distance from the childlike consciousness
--Less tendency for emotion and devotion (*bhakti*)
--Tendency to believe in only external things
--Tendency to view *external* things as more important, including in external things in the spiritual and religious fields. The male in the leader in the attraction to *worldliness*. (When the female becomes corrupted by that influence from males, she also becomes worldly and obsessed with the external.)

SPECIAL PROBLEMS OF MODERN MALES

--Out of touch with *dharma*; no spiritual mentors, little contact with spiritual knowledge, grief and addictions from too many wars; being lost in the social fabric because of the things his forebears have done to destroy the social fabric, demoralization, confusion, addictions, etc. Basically males today are much more set adrift, lost at sea, than males of the past because of the sins of the forefathers.

These are traits that the male pursuing samadhi should strive to eradicate.

The Special Male Advantages

--More intensity when finally turning to the spiritual
--Natural capacity for detachment; dispassion (*vairagya*)
--Greater ability to renounce the world and its pleasures, which clears the way for the perceptions of the subtle worlds
--Better intellectual comprehension of scriptures
--Better faculty of discrimination (to comprehend the subtle and important differences between one thing and another, and truth and falsehood)
--Ability to immediately begin building up the store of ojas, the conserved sexual energy
--More natural tendency to silence, economy of words, which conserves his life force and reduces his entanglements, improving his *sadhana*
--The male has a lot of grit and endurance. This becomes key in the difficult battle of stilling the mind
--Less addiction to others, crowds, relationships; more natural inclination to be alone
--More tendency to read scriptures and imbibe the words of the ancient saints, because of his intellectual nature.
--Better ability to explicate the spiritual truths to others, write about them, speak about them, in a way that the rational mind can comprehend. More verbal acuity. (Females can demonstrate excellent verbal acuity also. But the ***most*** verbally impressive females are often women who grew up with exposure to verbally skillful males.)
--Excellent ability to stand on principle, regardless of desire and thus preserve integrity and conscience.

The male should lean heavily on these natural advantages and thereby easily overcome negative traits.

The Typical Female Weaknesses

--Addiction to relationships, even when they don't serve her or draw her to the spiritual path; too much attachment to the social aspects of *sadhana* and the group, as opposed to the solitude where the serious sadhana needs to take place
--Too much attachment to other people and the world in general; too much sorrow when not "in relationship"
--More difficulty really renouncing the world; too much attachment to materiality and sensuality
--Less intellectual acuity
--Lack of *intellectual depth* in her spiritual interests and understanding
--Tendency to be disinterested in the facts, the details, or fine distinctions. Tendency to over generalize and miss important details
--Lack of stamina for intense *sadhana*
--Tendency to talk and waste words in fruitless and trivial talk

--Tendency to be easily fooled or too easily impressed; lack of discrimination when pursuing spiritual teachers, etc. More tendency to be duped.
--Less ability to explicate the spiritual truths to others, write about them, speak about them, in a way that the rational mind can comprehend. Less verbal acuity for making things clear to herself or others; confusion.
--Less tendency to read scriptures and imbibe the words of the ancient saints, because of her less intellectual nature.

SPECIAL PROBLEMS OF MODERN FEMALES

--Tendency to overvalue the male things: Externalization, external power, rajasic activity, etc. and lose hold of the inherently female and satvic things. Tendency to buy into the worldliness of males and their delusions that worldly power can bring happiness.
--A basic tendency to pursue desires, to put desires first, to abandon dharmic duty in pursuit of desires, which brings bad karma and blocks her spiritual path
--Basic belief that men are inferior based on so many generations of experience with corrupt men.
--General ignorance and incomprehension (along with males) of the sacredness of sex, the true purpose of sex, the purpose and sacredness of the male sexual fluid, and the negative effects of adharmic sex on the male (the females of the past did not suffer from this ignorance as much as today)
--Pride, ego, arrogance, lack of humility (this was not a problem with the female in the past, but has come about because of the low condition of the male)
--Tendency to be intimidated by the male and threatened by the male, and to want to compete with him in his territory. Disingenousness results.
--Lack of spiritual mother role models who had good contact with the special feminine powers of consciousness.
--Lack of good male spiritual role models and lack of saints in general
--Lack of ability to be faithful to anything, or to stand or principle over desire, thus despoiling integrity and disrupting her conscience. (This is a new trend in females.)
--Tendency toward the desire for fame and worldly influence.

The Special Female Advantages
--A basically more satvic nature than males
--More natural inclination to pursue the spiritual than typical males.
--A better conscience, more sensitive conscience, more subtle sensitivities which can help in realizing the Most Subtle
--Natural kindliness towards others which improves her karma and opens the way to spiritual knowledge and the spiritual truth
--Natural capacity for trust and Faith (*shraddha*)
--Though lacking intensity, the female has a stable, constant nature over time than allows her to ultimately attain.
--Great capacity for trust and faith (*shraddha*)
--Great capacity for devotion (*bhakti*)

-- Better intuition. <u>Ability to put the intellect aside and grasp that which the intellect cannot grasp</u>
--Ability to have a simple, uncomplicated, childlike mind

The female should lean heavily on these natural advantages and thereby easily overcome negative traits.

Now after having stated my opinion that the male and female are basically equal, I want to write for entertainment about the growing ethos in the west today that the female is actually superior to the male, in all realms including the spiritual field. This is a very interesting phenomenon today and needs some comment.

I want to make some observations about the situations of men and women, from the point of view of scripture, history, and the strange modern situations created by the ignorance of males today. Here I will say some things that offend some female egos. (At the end I will say some things that perhaps please them).

An outstanding feature of our modern culture now is the rampant and socially acceptable self worship of the female. Everywhere, the female celebrates herself. Even a cursory look at literature, art, drama and the female apparently is coming to view herself as superior to the male. Some might claim this as a kind of backlash, or balancing of scales. But it goes beyond that. Woman now rampantly refers to herself as "goddess." Bookstores are full of books celebrating womanhood. You will see the books about "sisters," but few about "brothers. You see the books about the "goddess" as applied to ordinary earthly women, but men don't call themselves "gods." You see seminar after seminar in which women celebrate their "spirituality," or their "sensuality", or their "women's mysteries." Any activity referring to the male mysteries is generally mocked; laughed at. Women celebrate their "bonding," but generally when a female speaks of "male bonding" she does so sarcastically and derisively. This notwithstanding that male bonding of the past is what brought her her culture, her protection, the entire material world she lives in. Women are touted everywhere.

Themes in the media and drama are popular in which women excoriate men, mock men, and even physically attack men. The bizarre notion is even being developed in our society that there are no physical differences between men and women. Violent and aggressive female characters are presented repeatedly in media as having physical prowess over men, beating them up, killing them, and making mayhem everywhere. This has extended even to our military and the ranks of the warrior are being diluted by the female; it has even become taboo in our military to acknowledge the obvious facts of a woman's generally weaker physique and less intrepid and enduring psychological nature. This extends to young women, and every where "girls" celebrate themselves as girls. You will see T-shirts and bumper

stickers saying "Girls this" or "girls that" or "Grrrril." But you don't see boys celebrated this way by adults, or boys celebrating themselves as boys.

This has to be considered an extraordinary situation, given most of human history. Was the acknowledged superiority of the male, throughout most of our past, simply a misunderstanding? Did our indigenous and ancient forbears, normally attributed with extraordinary powers of perception of both natural law and human nature, simply "get it wrong" and make a mistake in this one area, assuming as they did the superiority of the male? As spoken earlier, it is certainly remarkable, if one scans the contexts out of which our various cultures emerged, to see this modern worship of herself, by the female. As mentioned, everywhere we hear in modern culture about the "goddess." It is popular and socially acceptable now to use the term "goddess" and less to use the term "God." Even women have become comfortable referring to themselves as "goddess." However if a man were to refer to himself as a "god" he would be criticized. Is female here cheapening the idea of the term "Goddess" here, or is this simply a reflection of the modern female worship of herself as she elevates herself above men?

It is especially interesting how the female is even inserting herself into the ground of mystical religion, once the province of the male, and occupying it with such certainty. Everywhere we see photos of modern females sitting in the yogi's posture, as if ascetics pursuing renunciation. The cover of Yoga Journal sports these photos regularly. It has been very hip for women to present themselves in the posture of the yogi and ascetic, in lotus position, etc. In fact the male form is featured less often in these contexts now than the female. The female form surely dominates this field now in the west. Knowing mystical and religious history, and who gave us yoga, this is a very strange phenomenon indeed. Everywhere I see photos and depictions of these modern American females in ascetic poses.

However it seems that part of this trend is nothing but glamour and self-aggrandizement. Verily, in real life I don't meet women who in themselves, actually are in pursuit of the yogi's goal or the ascetic's goal. In fact, meeting one of these "renunciant" females -- such as at a yoga retreat, etc., can produce all kinds of snits and "woman spurned" dramas if a man shows insufficient interest in romance and sex.

That central goal of yoga is *"chitta-vritti-nirodha"* -- or stopping the mind. But I find that most females have little interest in this. In fact, even among female "yoga" types, the subject of meditation seems to bore them utterly. The actual desire to practice renunciation and austerities, as inherent to the posture of the yogi, seems to be not in evidence in the mind of the American female.

Yet she indeed sports and frolics in these sacred poses, almost as if yoga and mysticism itself is now a female "thing." This is really quite extraordinary.

Is the female actually superior to the male, as apparently now believed in our culture and media? Were most peoples of the past simply mistaken in their observations? Where they just following assumptions that were forced on them? Did the male simply commandeer his superior position through aggression or violence? Or was there truth in the idea of the superiority of the male?

Saints and sages of the present and past seemed to abide with some assumptions about, if not the superiority of the male, at least the differences between them. Buddha refused to ordain nuns and took only monks. Krishna and the other scriptures always speak in terms of "he," him, etc. All of Ramakrishna's ordained disciples were men. The swami orders of India generally only accept males. (Regardless of the fact that westerners today, always assuming that they know better than the ancient knowledge, continuously try to subvert this situation.) Why is it that the great founders of the religions have all been males? Why is it that over ninety percent of influential saints and yogis have been men? Then in the religions they found, and in the scriptures they leave behind, a special place is always assigned to the male. This includes Judaism, Christianity, Buddhism, Hinduism/Yoga, the Baha'i Faith, and of course Islam. It also includes the many offshoots, including the mystical varieties like Sufism, that originate with the main religions.

Was all this simply due to social conventions that have been erroneously put into place by the "mistakes" of our ancestors? Conventions that gave less "opportunity" for women to become Avatars and found great religions? Now that these conventions are all being torn down, will we see many Saints and avatars emerge who are women, to correct this sorry situation of the past, which was set up only by the unfortunate misunderstanding of our ancestors?

Or is there indeed something fundamental than lies at the core of history, at the core of nature itself, that did indeed elevate men over women? Could it be that this lay in the natural order of things. Could it be today that the natural order of things also dictates that women should now worship themselves and think that they are superior to men?

ANSWERS

Answer 1: The Woman is Indeed The Receptacle of the Male, Including the Receptacle of His Ignorance.

As long as men are ignorant, women will necessarily become ignorant. The ignorance of women is grounded in, and based in, and a reflection of, the ignorance of the male. Again: As long as men are ignorant, woman must be ignorant. As long as the male is lost, the female will be lost. As long as the male is deluded, so long will the female be deluded.

This law can be stated also in some other ways:

When the male, for a long time, worships the female form, the female till necessarily come to worship her own form.

When the male, for a long time, practices idolatry of the female form, the female will come to view herself as an idol.

When the female form, for a long time, has power over men, the female will eventually come to have power over men.

When the male, over a long period of time, believes in de facto terms that the female form is "god," the female will ultimately regard herself as god, and will have to mock and despise the male, down to her very bones.

When the male is ignorant for a long time, the female will become even more profoundly ignorant.

The ancients always regarded the female as the "receptacle" of the male. This was not just meant in the crass terms that she received his sacred creative essence. This is also intended to describe the way that she is a receptacle of the consciousness of the male, and reflects the consciousness of the male. As the receptacle of the male the female simply continues to play this role today, but only now she is the receptacle of his ignorance. Because the male has been so ignorant so long to his true nature. the female is now ignorant about her true nature. Because the male thinks the female body is important, she now feels also that it is very important, powerful, with a supernatural hold and power over males. She now believes this profoundly because in today's milieu, this is her actual experience.

How could she not feel this way today? She is actually helpless and *has* to feel this away to day. Woman has long been dismayed, bemused and even confused by the power of her body to hold such sway over the male. After all the male seemed to be such a powerful being. Yet this powerful being seems to become completely overcome by her body, even abandoning his integrity and sense. How could she not eventually view herself as a god?

Whenever man becomes ignorant and immoral, woman will automatically attain dominance over him and obtain a superior position. Because the male has long been sunk in a state of ignorance and depravity, woman now takes social and cultural precedence over him. This is a natural law; a natural outcome of the male's ignorance and depravity.

It is also an outcome of the other sins of the male, who has long enjoyed such power. This includes his arrogance, abusiveness and criticism of the woman, and his killing ways which have created so many wars, killed so many good men, and

tragically disturbed the fabric of society in such ways that the natural order was deranged. It also very much is a consequence of the male's infidelity and sexual sin, accruing over generations. The growing dominance of the female is indeed a direct outcome of the sin of the male, who was given a high station but abuses that station.

The female, though she appears to sport and play, drunken in the atmosphere of her supposed superiority today, is actually inwardly dismayed and confused by her situation. The higher self of the female knows that something is wrong. Inwardly, the female is in great grief by the default of the male to assume the helm of his own spiritual and moral station. The female cannot in fact occupy the position that the male was meant to occupy. Without this spiritual male in the world, the female is in fact bereft, leaderless, and lonely. In fact the female today has a hard time finding a male who can be a spiritual companion to her, so debased is the male. And the female, with her innate purpose of companionship, will always be in sorrow over the lack of a companion at the spiritual level. She can really have no greater sorrow than this. So she fills the void with this contemporary drunkenness in which she imagines herself as superior, an inherent "goddess" compared to the relatively "mortal" male. This is the false drug that fills her void.

It is as if a special class of superior graduates has access and to a great and awesome power, but have forgotten how to use it or employ it. The undergraduates look at them confused, in bawdy (revelry) creating havoc everywhere, and are inwardly upset. Because the grads don't know how to operate the system, nothing is done for the benefit of others. Some women know the spiritual potential of the male, but they can't themselves be the male. When no one is able to master and utilize the higher spiritual potential offered to the male by his own sexual nature, everybody is actually losing. In the higher self of the female, despite her worship of herself, she is profoundly disturbed, confused, and aggrieved by her "superiority."

Answer Two:
Male brilliance and energy creates the appearance of female equality

One of the distinctive things about the male is that he alters the material world profoundly. Because of his superior intellectual prowess, his stamina, and his ability to work so hard, males are able to do extraordinary things. He is even able to do things that affect the world at large, and change everyone's physical living arrangements. The male also has a natural instinct to protect the female and improve her situation. Combining these two facts, we get extraordinary happenings in the material world, generally created by males. Men have created a world in which woman's physical and emotional deficiences are mitigated and obscured.

Most of the important material developments in recorded history were developed and inaugurated by males. And many of these have altered the situation for women in such a way that the females natural inferiorities are cloaked, obscured, or made

to appear irrelevant. An example would be the automobile, created, developed, and manufactured originally by males. Today you can see the roads filled with females driving cars. In modern culture the car has become like an extension of the body for most. At the actual physical level, a male can run faster than a female. A male can carry a heavier physical burden. A male can endure and walk longer than a female. This is the fact that was once obvious before males invented so many things. But when a woman steps into the car made by her brothers and fathers, she becomes equal in these areas. She can go just as fast as any one else, just as far as anyone else. So males created a device that benefits the woman so much that it technologically "equalizes" her.

There is nothing in our world that affects our world today more than technology, and in every major case, males are behind it. Is that simply because of a false inequality pushed upon women for millennia, giving her less opportunity to invent cars, develop steel industries, and invent light bulbs? Or does the preponderance of males in these fields spring from the nature of things. In the past several decades, women have had legal equality everywhere, ever preferential treatment. But consider the technical invention that now dominates the world; the one that has supplanted in importance Henry Ford's automobile, and now affecting life more than any other thing: The computer. And who is behind the development of the computer and software. Males. In fact it is commonly known that there is a distinct maleness about the corporate culture of Microsoft Corporation, not to mention its male history. Is this another sort of "mistake," only a result of male "oppression," even in this day when women are so free. Why is it that female programmers ase so fewer than males? Why is it that the female is naturally not attracted to computers and software, even in the same way she has not been attracted to gears, differentials and carburetors? Is this just another trick of "oppressive" males or does it represent fundamental differences between men and women in general.

Again, with computers, just like the first typewriter (invented by another male), the computer is a great equalizer at one level. It is something anybody with a little brains can use. So both men and women can do all kinds of important work with it. In earlier times most "men's work" was indeed something the average female could not perform. But here men have so altered the nature that "work" is something quite accessible to the woman. So she can go into the workplace (so strangely attractive to today's woman), and do corporate work instead of her old, more varied and meaningful work. Again males have created a situation in which her differences can be obscured or made less relevant. Many examples of this can be cited. Aside from technological realms, we could also cite examples of business prowess and might in which males have altered economies and our culture. Again the list of history's business moguls is almost entirely male. But the main point here is that men themselves, through their powerful abilities and instinct to help and improve situations, have created an entire culture in which the natural weaknesses of the female can become obscured or less relevant. So here it is the actual superiority of

the male -- in certain realms of life -- that makes it possible for the female to sport and play and have her adventures in "equality."

Drunken "goddesses"

Women today actually believe that they are superior to men, and are beginning to rule the world. How did that happen? And are they really superior? The actual cause of the changing positions of men and women.

Ever fed, never satisfied. Never fed, ever satisfied.

--Paramahansa Yogananda

In the preceding piece I wrote that the male and female each has special advantages and liabilities in spiritual life. Now I need to comment about men and women in another way. When the male is sunk in sexual addiction, he comes to worship the female in de facto terms. When the male becomes the thrall to the female, vast changes take place in society and civilization itself. I want to comment on some aspects of these changes today. Many absurd situations are developing and need comment.

Because the male has been sunk in thralldom to sex, he is becoming sunk in thralldom to the female. Because he has become sunk in thralldom to the female and no longer occupies his natural high station as a human being, modern females have actually come to believe themselves superior to men in all sorts of ways, and act as if it were so. In view of the testimony of history and scripture, we have embarked upon very strange times. Here I will say some things that offend some female egos.

A bizarre feature of our modern culture now is the rampant and socially acceptable self worship of the female. Everywhere, the female celebrates herself. Even a cursory look at literature, art, drama reveals that the female now views herself as superior to the male. A woman on a recent "reality" T.V. show said: "Well, I am a woman and all women have power over men." I overhead a woman in the bookstore say, in the presence of men: "I sure am glad I was born a woman." Women and girls tout themselves everywhere. Some might claim this as a kind of backlash, or balancing of scales. But it goes beyond that. Bookstores are full of books celebrating womanhood. You will see books about "sisters," but few about "brothers. You see many books about motherhood, but few about fatherhood. You see books celebrating being a girl, but few celebrating boyhood.

Seminars and lectures celebrate "women's spirituality," or "women's power," or "mysteries." Refer to the male mysteries and women will mock it. Women celebrate their "bonding," but when a female speaks of "male bonding" she does so sarcastically and derisively. This notwithstanding that male bonding of the past is what brought her her culture, her protection, the entire material world she lives in.

Girls today are egged on in celebrating their girlhood. One sees them wearing T-shirts saying "Girl this" or "girl that" or just "Grrrril." (The young women are encouraged by the older women to be aggressive and angry.) You do not see boys celebrating themselves as boys, or encouraged by the media to do so. It's a very sad time to be a boy.

Western women now go so far as to speak of themselves as "goddesses." Men are too decent to call themselves "gods." If they did, they would be rightly censured. She easily devalues the concept of the Goddess for the sake of personal self aggrandizement.

Themes in the media and drama are popular in which women excoriate men, mock men, and even physically attack men. The bizarre notion is developing that physical differences between men and women are negligible or even non-existent. Violent and aggressive female characters are presented repeatedly in media as having physical prowess over men, beating them up, killing them, and making mayhem everywhere. In our military the warrior ranks are becoming diluted by the weaker female. It has even become taboo in our military to acknowledge the obvious facts of a woman's generally weaker physique and less intrepid and enduring psychological nature.

Female self-worship is an extraordinary thing given human history. Was the acknowledged superiority of the male in the past simply a misunderstanding? Did our indigenous and ancient forbears, normally attributed with extraordinary powers of perception of both natural law and human nature, simply "get it wrong" and make a mistake in this one area, assuming as they did the superiority of the male?

It is especially odd to see the female is inserting herself into the realm of mystical religion, once the province of the male. Everywhere we see photos of modern females sitting in the yogi's posture, as if she is an ascetic pursuing renunciation. The cover of Yoga Journal sports these photos regularly. It has been very hip for women to present themselves in the posture of the yogi and ascetic, in lotus position, etc. In fact the male form is featured less often in these contexts now than the female. Knowing mystical and religious history, and who gave us yoga, this is a very strange phenomenon indeed.

This phenomenon is simply more proof of the female tendency to glamorize and aggrandize herself. Verily, in real life I don't meet women who in themselves, actually are in pursuit of the yogi's goal or the ascetic's goal. In fact, meeting one of

these "renunciant" females -- such as at a yoga retreat, etc., can produce all kinds of snits and "woman spurned" dramas if a man shows insufficient interest in romance and sex.

The central goal of yoga is *"chitta-vritti-nirodha"* -- or stopping the mind. But I find that most females have little interest in this. In fact, even among female "yoga" types, the subject of meditation seems to bore them utterly. The actual desire to practice renunciation and austerities, as inherent to the posture of the yogi, seems to be not in evidence in the mind of the American female. Yet she sports and frolics in these sacred poses, almost as if yoga and mysticism itself is now a female "thing."

Is the female actually superior to the male, as apparently now believed in our culture and media? Were most peoples of the past simply mistaken in their observations? Where they just following assumptions that were forced on them? Did the male simply commandeer his superior position through aggression or violence? Or was there truth in the idea of the superiority of the male?

Saints and sages of the present and past seemed to abide with some assumptions about, if not the superiority of the male, at least the differences between them. Buddha refused to ordain nuns and took only monks. Krishna and the other scriptures always speak in terms of "he," him, etc. All of Ramakrishna's ordained disciples were men. The swami orders of India generally only accept males. (Regardless of the fact that westerners today, always assuming that they know better than the ancient knowledge, continuously try to subvert this situation.) Why is it that the great founders of the religions have all been males? Why is it that over ninety percent of influential saints and yogis have been men? Then in the religions they found, and in the scriptures they leave behind, a special place is always assigned to the male. This includes Judaism, Christianity, Buddhism, Hinduism/Yoga, the Baha'i Faith, and of course Islam. It also includes the many offshoots, including the mystical varieties like Sufism, that originate with the main religions.

Was all this simply due to social conventions that have been erroneously put into place by the "mistakes" of our ancestors? Conventions that gave less "opportunity" for women to become Avatars and found great religions? Now that these conventions are all being torn down, will we see many Saints and avatars emerge who are women, to correct this sorry situation of the past, which was set up only by the unfortunate misunderstanding of our ancestors?

Or is there indeed something fundamental than lies at the core of history, at the core of nature itself, that did indeed elevate men over women? Could it be that this lay in the natural order of things.
<u>Could it be today that the natural order of things also dictates that women should now worship themselves and think that they are superior to men</u>?

ANSWERS

Answer 1: The Woman is Indeed The Receptacle of the Male, And the Receptacle of His Ignorance.

The ancients -- always keen observers of natural verities -- regarded the female as a negative polarity and the male as the positive. They perceived the female's natural role as "receptacle" and reflector of the male. This refers not only to carnal matter of her receiving his seed. She is a receptacle of his actual consciousness and understanding.

The ancients were not wrong. The female continues to play this role today, but now she is the receptacle of male ignorance. Because the male has been ignorant of his true nature for so long, the female is now ignorant of her true nature. Because the male now fawns over her body, she now regards her body as supremely important, having a supernatural hold and power over him. She believes this profoundly because in today's milieu it is her actual experience. Because she is the receptacle of his consciousness, she will view herself in the way that the male does.

The ancients were right about the female. Not only is she indeed the negative polarity, the energy sink; she is the place of reception. And today she is the receptacle of male ignorance. As long as men are ignorant, woman must be ignorant. As long as the male is lost, the female will be lost with him. As long as the male is deluded about her, so long will the female be deluded about herself.

Let me state it in other ways:

> When the male, for a long time, worships the female form, the female will necessarily come to worship her own form.
>
> When the female form long has power over men, the female will come to have power over men.
>
> When the male treats the female as his god, the female will ultimately regard herself as "goddess."

And she will mock and despise him in her bones, and grieve within. Because in her heart she knows that her bodily form is not God, but just a physical accretion of mind. And in her heart she wants a man who knows where God is really found.

Woman has long been bemused, and even dismayed, by the power of her body to hold such sway over the male. After all the male heretofore seemed like such a powerful being. Yet this powerful being is completely overcome by her body, abandoning integrity and sense; even debasing himself in longing for it. How could she not finally give in, and view herself as "goddess"?

Whenever men become ignorant and immoral, woman will automatically attain dominance over them and obtain a superior position. Because the male has long been sunk in a state of ignorance and depravity, woman now takes social and cultural precedence over him. This is a natural law; a direct outcome of male ignorance.
...

It is also an outcome of the other sins of the male, who has long enjoyed such power. This includes his arrogance, abusiveness and criticism of the woman, and his killing ways which have created so many wars, killed so many good men, and tragically disturbed the fabric of society in such ways that the natural order was deranged. It also very much is a consequence of the male's infidelity and sexual sin, accruing over generations. The growing dominance of the female is indeed a direct outcome of the sin of the male, who was given a high station but abuses that station.

The female, though she appears to sport and play, drunken in the atmosphere of her supposed superiority today, is actually inwardly dismayed and confused by her situation. The higher self of the female knows that something is wrong. Inwardly, the female is in great grief by the default of the male to assume the helm of his own spiritual and moral station. The female cannot in fact occupy the position that the male was meant to occupy. Without this spiritual male in the world, the female is in fact bereft, leaderless, and lonely. In fact the female today has a hard time finding a male who can be a spiritual companion to her, so debased is the male. And the female, with her innate purpose of companionship, will always be in sorrow over the lack of a companion at the spiritual level. She can really have no greater sorrow than this. So she fills the void with this contemporary drunkenness in which she imagines herself as superior, an inherent "goddess" compared to the relatively "mortal" male. This is the false drug that fills her void.

It is as if a special class of superior graduates has access and to a great and awesome power, but have forgotten how to use it or employ it. The undergraduates look at them confused, in bawdy (revelry) creating havoc everywhere, and are inwardly upset. Because the grads don't know how to operate the system, nothing is done for the benefit of others. Some women know the spiritual potential of the male, but they can't themselves be the male. When no one is able to master and utilize the higher spiritual potential offered to the male by his own sexual nature, everybody is actually losing. In the higher self of the female, despite her worship of herself, she is profoundly disturbed, confused, and aggrieved by her "superiority."

***Answer Two:
Male brilliance and energy creates the appearance of female equality***

One of the distinctive things about the male is that he alters the material world profoundly. Because of his superior intellectual prowess, his stamina, and his

ability to work so hard, males are able to do extraordinary things. He is even able to do things that affect the world at large, and change everyone's physical living arrangements. The male also has a natural instinct to protect the female and improve her situation. Combining these two facts, we get extraordinary happenings in the material world, generally created by males. Men have created a world in which woman's physical and emotional deficiencies are mitigated and obscured.

Most of the important material developments in recorded history were developed and inaugurated by males. And many of these have altered the situation for women in such a way that the females natural inferiorities are cloaked, obscured, or made to appear irrelevant. An example would be the automobile, created, developed, and manufactured originally by males. Today you can see the roads filled with females driving cars. In modern culture the car has become like an extension of the body for most. At the actual physical level, a male can run faster than a female. A male can carry a heavier physical burden. A male can endure and walk longer than a female. This is the fact that was once obvious before males invented so many things. But when a woman steps into the car made by her brothers and fathers, she becomes equal in these areas. She can go just as fast as any one else, just as far as anyone else. So males created a device that benefits the woman so much that it technologically "equalizes" her.

There is nothing in our world that affects our world today more than technology, and in every major case, males are behind it. Is that simply because of a false inequality pushed upon women for millennia, giving her less opportunity to invent cars, develop steel industries, and invent light bulbs? Or does the preponderance of males in these fields spring from the nature of things. In the past several decades, women have had legal equality everywhere, ever preferential treatment. But consider the technical invention that now dominates the world; the one that has supplanted in importance Henry Ford's automobile, and now affecting life more than any other thing: The computer. And who is behind the development of the computer and software. Males. In fact it is commonly known that there is a distinct maleness about the corporate culture of Microsoft Corporation, not to mention its male history. Is this another sort of "mistake," only a result of male "oppression," even in this day when women are so free. Why is it that female programmers ase so fewer than males? Why is it that the female is naturally not attracted to computers and software, even in the same way she has not been attracted to gears, differentials and carburetors? Is this just another trick of "oppressive" males or does it represent fundamental differences between men and women in general.

Again, with computers, just like the first typewriter (invented by another male), the computer is a great equalizer at one level. It is something anybody with a little brains can use. So both men and women can do all kinds of important work with it. In earlier times most "men's work" was indeed something the average female could not perform. But here men have so altered the nature that "work" is something quite accessible to the woman. So she can go into the workplace (so strangely attractive

to today's woman), and do corporate work instead of her old, more varied and meaningful work. Again males have created a situation in which her differences can be obscured or made less relevant. Many examples of this can be cited. Aside from technological realms, we could also cite examples of business prowess and might in which males have altered economies and our culture. Again the list of history's business moguls is almost entirely male. But the main point here is that men themselves, through their powerful abilities and instinct to help and improve situations, have created an entire culture in which the natural weaknesses of the female can become obscured or less relevant. So here it is the actual superiority of the male -- in certain realms of life -- that makes it possible for the female to sport and play and have her adventures in "equality."

THE CELIBATE AS PRIMAL ENVIRONMENTALIST

The Real Conservationist is a Renunciant
Chastity is Renunciation's Cornerstone

Why Man Destroys The Earth -- And Why Those Who Sin Sexually Can Not Protect The Earth

JULIAN LEE

> *Ever fed, never satisfied. Never fed, ever satisfied.*
>
> **--Paramahansa Yogananda**

The one who restraints himself sexually is the primal conservationist. All conservationist powers are grounded in that.

He conserves and holds sacred the very highest thing found in nature: the human creative seed. Better than a thousand heirloom seed collectors is this man who preserves his sexual essence. Better than a thousand Sierra Clubs are ten celibate men. And the celibate naturally has a respect for all of nature, and the ethic not to waste and damage nature. His respect for his own body and its sacredness spreads naturally to the larger field of Nature. The celibate is a natural respecter of nature. Conversely, the one with a genuine reverence for nature would naturally revere his own original purity.

There are two basic dynamics that are leading man to destroy the planet. The first has to do with his ignorance, and can be called the "dog with a bag" problem. Most have seen how a dog behaves toward an empty bag with the scent of food in it. The dog tears up the bag, ultimately leaving it in little shreds. This is exactly what mankind is now doing to the planet and nature's vital meshings: tearing it all to shreds. Mankind does this for the exact same reason that the dog tears the bag to shreds: He thinks there is something here. Like the bag, the world has the "scent" of God. That makes man think there is something here, something that will ultimately make him happy. But the truth is, nothing in the material world, and no sensual feeling, can ever satisfy man because man is Spirit. But like the dog who believes tearing up the bag will eventually yield him a "taste" that will satisfy, man restlessly tears into the earth. He roams far and wide like a vandal. He searches for more land and minerals to provide more "stuff' which yields him more false and temporary thrills. He quests for more food, more women, more thrills, more power,

a better car to penetrate deeper and desecrate pristine Nature, and so on. Whenever he realizes that he still has no satisfaction, he always imagines that some other conquest, another mine, another horizon, another invention -- that these hold the answer. These have never proved to hold any answer, but man restlessly quests onward. Now he has the delusion that the happiness that eludes him will somehow be found in "space" and he is spending millions now attempting thus to penetrate further into the empty material world.

The great saint Neem Karoli Baba was sitting and was told that the westerners had just sent a satellite to Mars. He just laughed and laughed.

Once man realizes that there is really nothing here that will satisfy him, he ceases to rape, pillage, and destroy the material creation. For now, he's a dog tearing things apart in his ignorance.

The second reason that man is destroying the planet is related to his ignorance, but needs to be described more acutely. That is, man's many addictions to material things. He not only has the delusional *belief* that things in the material world will satisfy him, but also an *addiction* to those unsatisfactory things. Like the alcoholic who keeps drinking liquor even though it gives him no benefit, man has become attached to many possessions and assorted "thrills" that also give him no benefit. And it happens that in order for man to keep obtaining many of these possessions and thrills, he must tear apart the planet.

The spirit of renunciation dissolves both of these ghosts. When one renounces, he realizes that he doesn't really need the things he once sought. Then after renouncing, one is able to experience pleasures that are independent of the material world. He finds that these pleasures are superior to the old ones. Involvement with the material pleasures made it impossible to experience the finer spiritual pleasures. Now with time, the renunciate becomes established in these finer joys and is satisfied. He no longer must quest far and wide violating nature.

Thus renunciation is the spirit that allows man to cease from destroying the planet. One can see this powerful dynamic benefiting many simple people in all walks of life, even today. Anyone who simply consumes less and leads a simple life is a Renunciate, and noble. This assists the earth greatly.

Because sexual celibacy is one of the highest forms of renunciation, celibate monks and nuns -- and secular people of restraint -- are the precursors as well as founding cornerstone of conservation impulses.

The man or woman pursuing celibacy, or at least tries to get his discharges down to no more than once a month, is hewing closer to the pattern of nature. Not even animals rut and breed indiscriminately at all hours. Not even animals use their creative powers for pleasure, or as a drug to make themselves feel good, or divorced from the creative purpose of sex. When man sexes himself beyond

cyclical parameters seen in nature, know verily that he has fallen from his high evolutionary perch. When a man or woman pursues sexuality divorced from its creative intent, they have, verily, fallen beneath an animal.